

JPRS 74100

29 August 1979

# Near East/North Africa Report

No. 2012

**FBIS**

FOREIGN BROADCAST INFORMATION SERVICE

## NOTE

JPRS publications contain information primarily from foreign newspapers, periodicals and books, but also from news agency transmissions and broadcasts. Materials from foreign-language sources are translated; those from English-language sources are transcribed or reprinted, with the original phrasing and other characteristics retained.

Headlines, editorial reports, and material enclosed in brackets [] are supplied by JPRS. Processing indicators such as [Text] or [Excerpt] in the first line of each item, or following the last line of a brief, indicate how the original information was processed. Where no processing indicator is given, the information was summarized or extracted.

Unfamiliar names rendered phonetically or transliterated are enclosed in parentheses. Words or names preceded by a question mark and enclosed in parentheses were not clear in the original but have been supplied as appropriate in context. Other unattributed parenthetical notes within the body of an item originate with the source. Times within items are as given by source.

The contents of this publication in no way represent the policies, views or attitudes of the U.S. Government.

## PROCUREMENT OF PUBLICATIONS

JPRS publications may be ordered from the National Technical Information Service, Springfield, Virginia 22161. In ordering, it is recommended that the JPRS number, title, date and author, if applicable, of publication be cited.

Current JPRS publications are announced in Government Reports Announcements issued semi-monthly by the National Technical Information Service, and are listed in the Monthly Catalog of U.S. Government Publications issued by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Indexes to this report (by keyword, author, personal names, title and series) are available from Bell & Howell, Old Mansfield Road, Wooster, Ohio 44691.

Correspondence pertaining to matters other than procurement may be addressed to Joint Publications Research Service, 1000 North Glebe Road, Arlington, Virginia 22201.

<b>REPORT DOCUMENTATION PAGE</b>		1. REPORT NO. JPRS 74100	2.	3. Recipient's Accession No.
4. Title and Subtitle NEAR EAST/NORTH AFRICA REPORT, No.2012			5. Report Date 29 August 1979	
7. Author(s)			8. Performing Organization Rept. No.	
9. Performing Organization Name and Address Joint Publications Research Service 1000 North Glebe Road Arlington, Virginia 22201			10. Project/Task/Work Unit No.	
			11. Contract(C) or Grant(G) No. (C) (G)	
12. Sponsoring Organization Name and Address  As above			13. Type of Report & Period Covered	
			14.	
15. Supplementary Notes				
16. Abstract (Limit: 200 words)  This serial report contains information on socioeconomic, government, political, and technical developments in the countries of the Near East and North Africa.				
17. Document Analysis a. Descriptors				
Political Science	<input checked="" type="checkbox"/> Inter-Arab Affairs	Libya	Sultanate of Oman	
Sociology	<input type="checkbox"/> North African Affairs	<input checked="" type="checkbox"/> Mauritania	<input checked="" type="checkbox"/> Syria	
Economics	<input type="checkbox"/> Afghanistan	<input checked="" type="checkbox"/> Morocco	<input checked="" type="checkbox"/> Tunisia	
Culture (Social Sciences)	<input type="checkbox"/> Algeria	<input checked="" type="checkbox"/> People's Democratic Republic of Yemen	<input type="checkbox"/> United Arab Emirates	
Ethnology	<input checked="" type="checkbox"/> Bahrain	<input checked="" type="checkbox"/> Persian Gulf Area	<input checked="" type="checkbox"/> Western Sahara	
Geography	<input checked="" type="checkbox"/> Egypt	<input type="checkbox"/> Qatar	<input checked="" type="checkbox"/> Yemen Arab Republic	
Techological	<input checked="" type="checkbox"/> Iran	<input checked="" type="checkbox"/> Saudi Arabia		
Military Sciences	<input checked="" type="checkbox"/> Iraq	<input type="checkbox"/> Spanish North Africa		
	<input checked="" type="checkbox"/> Israel	<input type="checkbox"/> Sudan		
	<input type="checkbox"/> Jordan			
	<input checked="" type="checkbox"/> Kuwait			
	<input checked="" type="checkbox"/> Lebanon			
b. Identifiers/Open Ended Terms				
c. COSATI Field/Group 5D, 5C, 5K, 15				
18. Availability Statement Unlimited Availability Sold by NTIS Springfield, Virginia 22161		19. Security Class (This Report) UNCLASSIFIED		21. No. of Pages 126
		20. Security Class (This Page) UNCLASSIFIED		22. Price

29 August 1979

## NEAR EAST/NORTH AFRICA REPORT

No. 2012

## CONTENTS

PAGE

## INTER-ARAB AFFAIRS

Arab League Secretary General Klibi Calls for Dialog (Chedli Klibi; LE MONDE, 28 Jun 79).....	1
Arab Hardliners Discuss Common Stand (EL DJEICH, Jul 79).....	5
Confrontation States' Common Strategy PLO Leader Interviewed, Abou Djihad Interview	

## BAHRAIN

Minister Explains Role of Information Service (AL-BAHRAIN, 16 May 79).....	11
---	----

## EGYPT

Writer Defends Islamic Societies in Universities (AL-DA'WAH, Jul 79).....	14
Hostile Forces Said To Be Working To Destroy Islam (Hilmi al-Qa'ud; AL-DA'WAH, Jul 79).....	21
Workers Given More Control Over Production (THE EGYPTIAN GAZETTE, 4 Aug 79).....	25
Construction of New Roads Planned (THE EGYPTIAN GAZETTE, 5 Aug 79).....	27
Integration of Politics and Religion Urged (Atif Aman; AL-DA'WAH, Jul 79).....	29
Writer Decries Legislation That Goes Against Shari'a (AL-DA'WAH, Jul 79).....	33



CONTENTS (Continued)	Page
Briefs	
Water Shortage Affects Crops	37
New Bank	37
IRAN	
Political Forces Identify Candidates for Election (AYANDEGAN, various dates).....	38
National Front To Announce Nominees	
Candidate Names Released by Other Groups	
Provincial Candidates for Qom Religious Community	
Various Groups Support Candidates	
Nominations to Assembly of Sages	
Candidates of Miscellaneous Groups	
Complete List of Tehran Candidates	
Nominations by Clergy	
Mojahedin Evacuate Qom Office (AYANDEGAN, 7 Jul 79).....	69
Army Strength of 150,000 Men Foreseen (ETTELA'AT, 7 Jul 79).....	71
Mojahedin Protest to Supreme Court (ETTELA'AT, 5 Jul 79).....	73
Briefs	
Work on A-Plant Stops	76
Women Cannot Become Magistrates	76
IRAQ	
Struggle Between Oil Producing Countries, Monopolies Discussed (Muhammad 'Abd-al-'Aysi; AL-JUMHURIYAH, 25 Jun 79)....	77
Progress of Oil Refining Since Revolution Discussed (AL-JUMHURIYAH, 30 Jun 79).....	81
Briefs	
Airport Construction	85

CONTENTS (Continued)	Page
ISRAEL	
Conditions Set for Reopening Bank of Palestine in Gaza (JERUSALEM POST, 13 Aug 79).....	86
KUWAIT	
'AL-WATAN': Treaty Failed To Improve Egyptian People's Lot (Fu'ad Matar; AL-WATAN, 13 Aug 79).....	87
LEBANON	
After Visit to USSR, Junblatt Warns PLO on U.S. Talks (Walid Junblatt Interview; MONDAY MORNING, 13-19 Aug 79).....	89
Nation's Problems in Labor, Rents Discussed (Nazem al-Qadri Interview; MONDAY MORNING, 13-19 Aug 79).....	96
Briefs	
Fund Transfers Raise Bank Liquidity	102
Iraqi Aid to South Lebanon	102
EEC Power Loan for Lebanon	102
MAURITANIA	
Self-Determination for Tiris El Gharbia People To Be Upheld (Ahmed Mahmoud O. El Houssein; CHAAB, 17 Jul 79).....	103
National Guard Becomes a Military Corps (CHAAB, 10 Jul 79).....	106
PEOPLE'S DEMOCRATIC REPUBLIC OF YEMEN	
Unity Viewed in Islamic Context (Editorial; 14 OCTOBER, 15 Jun 79).....	108
Briefs	
Intensification of Soviet Presence	111

CONTENTS (Continued)	Page
PERSIAN GULF AREA	
Security Issues Discussed (AL-HAWADITH, 6 Jul 79).....	112
SAUDI ARABIA	
Attempt To Kidnap Yamani Discovered ('Ata Rumi; AL-QABAS, 26 Jul 79).....	114
Briefs New Military College	115
SYRIA	
Briefs Cooperation Agreements With Greece Cotton Exports Submarine Cable With France	116 116 116
WESTERN SAHARA	
Questions of Western Sahara, PLO, South Lebanon Discussed (Mohamed Salem Ould Salek Interview; AL-ANWAR, 29 Jul 79).....	117
YEMEN ARAB REPUBLIC	
Briefs Loan Agreement	122

ARAB LEAGUE SECRETARY GENERAL KLIBI CALLS FOR DIALOG

Paris LE MONDE in French 28 Jun 79 pp 1,4

[Article by Chedli Klibi, Arab League secretary general: "For An Open Dialog"]

[Text] The Arab League secretary general, Mr Chedli Klibi, arrived at Amman from Damascus Thursday, 26 July, for a few days' visit in Jordan as part of a tour he is making in several Arab countries. Mr Klibi is to discuss the Arab crisis and the situation in the Near East, particularly in Southern Lebanon.

When, on 28 June, he was elected the Arab League secretary general, Mr Klibi intimated that he had no intention of confining himself to the simple role of an executant. His wish is to restore power and credibility to the organization. In his nomination speech, while expressing regrets that "circumstances are depriving us of the presence of our brother nation, Egypt," he refrained from any criticism of President Sadat.

Mr Klibi here mentions the success, the setbacks, as well as the hopes of the Arab people. He pleads in favor of an open dialog with the world which, according to him, can be achieved only with the settlement of the Palestinian question, now become a more pressing issue than ever with the assassination in Cannes of Mr Muhsin, one of the PLO leaders.

"The Arab League is not an exact version of Jam'ia Arabiah which denotes a community of people rather than a coalition hostile to the outsider. It is true that in 1945 when seven Arab governments joined forces in Cairo to establish this 'league,' there was already talk of combating

colonialism and its Zionist incarnation. But two-thirds of the present league members were at that time under foreign rule, and preparations were underway to steal Palestine from the Arabs and turn it into a Zionist settlement.

Since then, the Arab League has achieved the impossible: it has continued to exist despite the fluctuant changes in the Arab and international policy of its member states. Mirror of the Arab world in both its activity and its inactivity, the Arab League has never failed to reflect the relations existing among its members, relations at times strained or at other times relaxed as more often than not they see their activity obstructed by political rivalries or ideological opposition. In fact, the despotic power exerted by the various governments which followed one after the other in Egypt was not without certain weaknesses inherent in all the organization's spirit and structures.

However, and despite all the misfortunes which beset it, rightly or wrongly, for the great majority of the Arab people in both Machrek and in Maghreb, the league continues to be endowed with a magical significance, as the bearer of boundless hopes, of impossible dreams. As a matter of fact, no one can deny that, for the past 32 years, the league, in a certain sense, has contributed to bringing the Arab states together by weaving countless ties among them which oblige them to cooperate, but which are not always taken too seriously. If it helped to obliterate the colonial mentality, it also played an important part in establishing the Afro-Asian movement and the organization of the nonalignment.

Its most crushing defeat, which hangs like a millstone around its neck, is still its failure to foresee or be able to ward off the Palestinian tragedy. But, above all, the Arab League scored but little success in the performance of its very vital mission: to make the Arab world known in its true light, for its historical contribution to enlightenment and to civilization, as also in the realities of its everyday life, its intense sufferings and its well-earned joys.

It is true that this was no easy undertaking. When the West, for example, realized what the Pan-African movement really is--a movement started for the defense of the political and economic interests of countries united by geography, culture, a common colonial past, and faced with similar developmental problems--Pan Arab activity, at the very onset, incited a negative response from the West. They do not forgive it for having helped to set the decolonization process in motion throughout the region. They will, moreover, let the Arabs be deprived of their Palestine and make them bear the burden of the European guilty conscience for the Nazi crimes committed against the Jews. Today they are not far from calling down some evil on them because of their oil which, as everyone knows, is at the root of all Western ills. It is the Arab and the Arab only who will be offered

as a holocaust to cast out the throngs of people broken loose before the empty oil tanks. Open your newspapers: Even if the Arab prototype has changed, the 'ogal' now replacing the fez, and the fuel distributor, the dagger, the intention remains the same, and Robert is very careful to point out that Arab formerly "meant a greedy grasping man..."

Hasn't the time come to put an end to the anti-Arab crusades, be they politically or 'oil' inspired? Shouldn't Western man be freed from his complexes regarding the Arabs, complexes which the Zionist is wantonly nurturing in him? We believe that it is also high time that the league began to listen in on the world, to be seriously concerned about establishing a proper, sound and balanced communication with the outside world.

In the setting up and development of this dialog, a considerable part of the responsibility falls on Western mass media: their power, which extends far beyond the geographical boundaries of their respective countries, puts them under the obligation to enlighten the man in the street about Arab realities, not only in the economic, social and cultural sphere, but also in the area of the moral and spiritual values which inspire them. The mass media, usually so quick to create a scandal out of our disagreements or our defeats, should show a more sustained interest in the efforts which the Arabs are making to join forces--even though at times these attempts are clumsy--or to engage in more cordial relations with other nations with a view to coming to a mutual understanding with them based on well-defined, reciprocal interests and clearly expressed mutual convictions.

On its part, the league plans to use every possible means to promote a dialog such as this, regardless of preconceived ideas, complexes and biases. The Arab world, we feel sure, has finally terminated its post-colonial convalescence. Aware of its resources, it is firmly determined to put them at man's service, for his full development and for the restoration of his sense of personal dignity, as long as the Palestinians remain deprived of a homeland where they can establish a sovereign state.

Let there be no mistake about it: not only will all the people unite around this cause but so also, as we saw in Baghdad, will all the states, including among them not only those which the Western press describes as "difficult" but others as well.

In this respect, political observers in the West have not fully grasped the real significance of the consensus emerging from Baghdad. Contrary to what some believe, it was not the Maximalist arguments that won the day at this summit meeting, but rather common sense and moderation. We must convince ourselves that Baghdad's recommendations are the ones most likely to be carried out by both parties, for they constitute a platform short of which it is unthinkable that the future and even the identity

of the Palestinian people could be protected. Now, no Arab state will want to assume the responsibility for this complete loss. And that is why we think that the front formed in Baghdad will remain intact until the launching of an operation conducive to guaranteeing the Palestinian entity a free and unencumbered development. Relations between the Arab world and other nations hinge on this undertaking and in particular on those states which have it more or less in their power to change the course of events. Once this obstruction is removed, everything will again become possible, and no taboo will any longer hover over the projects involving bilateral or multilateral cooperation. The complementarity between the Arab world and Europe in particular, the congruity of their interests can then be organized on a sound basis without any Arab state's having to keep it a secret. And, above all, in a region of such strategic importance a lasting peace could finally be assured.

8870

CSO: 4400



ARAB HARDLINERS DISCUSS COMMON STAND

Confrontation States' Common Strategy

Algiers EL DJEICH in French Jul 79 p 36

[Unattributed article: "A United Stand Confronts the Plot"]

[Text] By placing his signature at the bottom of the Camp David accord on 28 March, President Sadat consummated Egypt's capitulation before the Zionist enemy. By sanctioning Israel's occupation of Arab territories and denying the Palestinian people the right of self-determination and return to its own land, the separate peace treaty has only aggravated the tense situation prevailing in the Near East.

It is not fortuitous to believe that this area may have become of prime strategic importance to U.S. imperialism in view of the latter's set-back in Southeast Asia. And if Israel is to remain the United States' in the Near East, it is just as certain that the United States intends to make Sadat--whose policies of an infidel have played directly into the imperialist fold--play the role of this region's policeman after the fall of Pahlavi's empire and the triumph of the Iranian revolution.

In the light of these developments, then, it becomes easy to understand the active part taken by the U.S. administration in the preparation and conclusion of this accord. It is true that Egypt's withdrawal from the common Arab struggle constitutes a victory for Israel to the extent that it has succeeded, at least for the time being, in neutralizing one of the most important Arab combat forces, thus freeing its hands to pursue its expansionist policies and concentrate its main forces on the northern front. However, there remains the fact that the Arab nation lost one battle only, not the fight.

Conscious of the danger which threatens it, the Arab nation has not failed to make known its reprobation by assembling various elements of a counter-stroke aimed at defeating the imperialist-Zionist attempts to divide the Arab summits held from Tripoli to Baghdad, via Algiers and Damascus, which finally ended in a unanimous condemnation of the Egyptian regime and a



declaration affirming the need for all Arabs to close their ranks in the face of the Zionist enemy. On another front, the unification process which was begun by Syrian and Iraqi leaders, represents a new contribution to the tightening of bonds between Arabs. The refusal by certain so-called moderate Arab countries to bail out the Sadat regime for its criminal act, and the firm support accorded the Palestinian resistance by the leaders of the Iraqi revolution, these are elements which bring about the dawn of a new day on the current scene in the Near East. Finally, the Arab determination is demonstrated by the decision to proceed with the isolation of Sadat, the transfer to Tunis of the seat of the Arab League, and the placing of all military, financial and material resources at the disposal of the Palestine resistance and the Arab confrontation states with the objective of setting up a force capable of resisting and combating these plans, as well as countering any plot which threatens the existence of the Arab nation.

Having made these points, we have no intention at this time to review the plot hatched by imperialism in opposition to the Arab nation, a plot whose champions and supporters have been frequently exposed in our articles. Rather, we propose to let our readers hear the voices of our Arab brothers and their evaluation of the most recent developments stemming from the treasonous Egypt-Zionist accord. For this reason, our reporters traveled to Iraq, Syria, Lebanon and Jordan, respectively, where they contacted certain responsible individuals. Their discussions essentially covered three aspects, namely:

--The fall-out resulting from Sadat's capitulation and steps taken by the Arab countries to check the plot;

--The Iraqi-Syrian unification process and its contribution to the strengthening of the Arab defense potential;

--Finally, the role of Arab information with respect to the defense of the Arab cause.

Before we let our interlocutors have their say, we feel obligated to thank those responsible in brotherly Arab countries with whom we have met and who were kind enough to answer our questions.

#### PLO Leader Interviewed

Algiers EL DJEICH in French Jul 79 pp 41-42

[Interview with PLO Executive Committee member Abou Djihad]

[Text] [Question] Brother Abou Djihad, can you give us an evaluation concerning the position of the Palestinian revolution vis-a-vis the treasonable accord between Sadat and Begin?

[Answer] The signing of the surrender accord is a blow against the Arab national struggle in general and the Palestinian struggle in particular whose rights are totally ignored. The direct retort thereto by the Palestinian people in occupied territories expressed itself in conventions held at El Qods, at the University of Beit Lahm, at Ramallah, Naplouse and Gaza, where different people of national caliber, representing all social strata, institutions, trade unions, urban and rural leagues, had an opportunity to assemble and regroup. These encounters have produced resolutions stressing the following:

--The Palestinian people's rejection of the Camp David accord and the autonomy project;

--The reaffirmation of the PLO's role as the sole representative of the Palestinian people;

--The unity of the Palestinian people, both within and outside the occupied territories;

--The reaffirmation of the Palestinians' determination to carry on the struggle aimed at fulfilling their national objectives, to wit, the recovery of national independence in Palestine.

In addition, the Palestinian people's utter refusal to underwrite this plot is evidenced by popular demonstrations and strikes, signing of petitions, confrontations with occupation forces which are frequently characterized by savage repression against demonstrators and students, and violation of rules protecting the schools and universities.

Externally, the PLO has been organizing a popular campaign in addition to its political action at the Palestinian, Arab and international levels. At the Arab level, the PLO has been concentrating its action within the Arab steadfastness front, in addition to displaying it during the Baghdad conference of Arab foreign and trade ministers which was characterized by the adoption of countermeasures in opposition to Sadat.

On this issue, the position of the Palestinian revolution and the Arab masses can be summed up in the necessity to take concrete steps against Sadat's regime. For practical purposes, this tends to take the form of a break in political and economic relations between Arab countries and Egypt. For us, Sadat's crime is to have stabbed the Arab cause in the back. Egypt's withdrawal from the battlefield not only challenged the Arab nation but it also represents the greatest victory ever won by the Zionist enemy in the 30 years following the drama of 1948.

For 31 years our Arab nation lived in resignation, bearing the consequences of the tragic defeat and braving all the obstacles in the hope that some day its struggle will be crowned with success, not to see the capitulation of one of the Arab leaders. Likewise, it lived in hopes that its steadfastness would bring a harvest of fruits after such a long wait, letting it

see the Palestinian flag fly side by side with the flags of the other Arab countries, not to see the Egyptian and Zionist emblems hugging each other in Palestine and Egypt. This accord represents a victory for the enemy and an extension of its influence on Egypt as it enables it to pursue its expansionist policies into new Arab areas.

Thus, it is necessary to retort in a concrete way in order to prevent Sadat from making new concessions, limit the consequences of the Egypt-Israeli accord and denying our enemy the opportunity of making new gains. We ask the confrontation states, the progressive countries and the Arab nationalists to exert great efforts in order to encircle this danger so we can fight it more effectively.

[Question] Sadat persists in repeating that the so-called "autonomy project" is the route which should bring about the Palestinian people's self-determination. What do you think?

[Answer] To this we must make a general observation. Sadat and his media try to philosophize on these problems in order to deceive the Arab masses. His speeches and his media tell us that according to him autonomy is the road which must lead to self-determination, and that he recognizes the Arab character of El Qods. However, as can be seen in their responses to these overtures, the Zionist leaders made no attempts to hide their true intentions by affirming that autonomy would be no more than some administration of the population, the land and the water belongs to Israel, El Qods is unified under their tutelage, security is their domain, and the army will pull out of town only to take up positions in the neighboring hills. To this the Israelis add the right to establish new settlements within Palestinian territory. What is there, then, that remains of this autonomy if everything is in the enemy's hands? These fallacious methods used by Sadat will not remain indefinitely hidden and the truth will finally become known to the children of the Egyptian people who will realize that their leaders have committed treason, have lied and have traded away the Palestinian cause for a handful of sand in the Sinai.

[Question] Tendentious statements are being made to the effect that the idea of autonomy has received some favorable comment in occupied territories. What degree of credibility should be accorded to this type of talk?

[Answer] The answer received from occupied territories is the expression of unanimous reprobation by the masses in opposition to this project. Ever since the signing of the surrender accord have the people raised their voices unceasingly and forcefully throughout the occupied territories, to show their total rejection of such a project. In spite of the enemy's attempts to intimidate, and in spite of the vast campaigns and multiple pressures exercised by Carter's envoys during their visits in occupied territories--where they tried in vain to persuade Palestinian leaders considered moderate to approve the project--there was unanimous rejection everywhere. Furthermore, these moderates particularly underscored the following points in an official letter to the U.S. administration:

1) This project does not give the Palestinian people any real autonomy and cannot, therefore, serve as the way to lead it to self-determination.

Moreover, they reaffirm that the PLO is the spokesman of the Palestinian people, both inside and outside the occupied territories, and that it is the only organization with whom discussions are to be held.

2) The sons of the people in occupied territories fight for the realization of a fundamental principle, for the emergence of an independent, national Palestinian state. Furthermore, they reaffirm to world opinion that there exists no voice in occupied territories which would acclaim the project of the Israeli-Egyptian accord.

Quite to the contrary, as a consequence of their having demonstrated in favor of a total rejection, by their proclaiming freedom for Palestine and by reiterating their support for the PLO, a number of martyrs and hundreds of arrestees among the sons of the people have added their names to the long list of Palestinian victims.

Scornfully, the Zionist enemy, the Egyptian regime and, behind them, the U.S. administration pulling the strings for the plot in this region, all are bent on carrying out their schemes by introducing the ways and means which are necessary for the execution of their project. One of these ways and means is the use of intimidation and economic pressure at certain points in the occupied territories, at Gaza in particular. As a matter of fact, the enemy believes that some 20,000 Palestinian employees paid by the Egyptian administration, the 7,000 laborers working in Israeli factories, and the Gaza merchants' business interests represent a means to use blackmail in quest of votes who would subscribe to the Egyptian-Israeli plan.

Based on the reality which we are able to observe, indeed, we reaffirm that our people at Gaza as well as the West Bank are steadfastly resisting all these plots, in the same manner as they will fight every maneuver aimed at influencing their position. The communique signed by the heads of municipal assemblies and by tens of personalities at Gaza expresses the rejection of all these plans by the Palestinians.

[Question] Sadat insists on speaking in the name of the Palestinian people within the framework of the plot against the Palestinian cause. What is your response?

[Answer] The Palestinian people refuse to allow any interference on Egypt's part on all matters concerning them, nor will they allow the use of intermediaries. Sadat's obstinacy in taking over the Palestinian question is an unlawful act which is rejected by the Arab nation. This has been proven by the resolutions of the Baghdad summit meeting attended by the ministers of foreign affairs and ministers of economic affairs, as well as the Islamic convention at Fez (to be followed by the summit of nonaligned nations), wherein Sadat was divested of all rights to impose an artificially contrived solution.

[Question] As far as you are concerned, what concrete steps should be taken to consolidate the Palestinian resistance and strengthen the confrontation states in view of the Egyptian regime's withdrawal from the battle field?

[Answer] We are saying that Egypt's retreat from the battle field was accomplished in order to weaken the front. However, through this reality imposed by Sadat we discover the need to thwart the challenge as follows:

- 1) Do not capitulate under psychological actions carried out by the promoters of this plot who try to discourage us by attempting to have us believe that our nation is incapable of tackling the Zionist enemy.
- 2) Take practical steps which lead to a strengthening of our combat capabilities, permitting us to confront the enemy both on the northern and eastern fronts.
- 3) One of the first practical actions was the unification of Iraqi-Syrian efforts. Based on our national options, we support any Syrian-Iraqi initiative leading to unity. This unification represents an important element of the Arab national retort aiming to thwart the effects of this new plot.
- 4) Strengthen the military potential of the Palestinian revolution, of Syria, Iraq, the states comprising the steadfastness front, Jordan and any other Arab state desiring to become integrated into this effort so that the Arab military weight becomes a force capable (after the withdrawal of Egypt's forces) of facing the enemy.

Thus, one must not question the Arab will to pursue the fight. The Egyptian capitulation does not in any way weaken our confidence since the potentialities and capabilities hidden within our nation are immense, even though only a part of these is mobilized.

9261

CSO: 4800



MINISTER EXPLAINS ROLE OF INFORMATION SERVICE

Al-Manama AL-BAHRAIN in Arabic 16 May 79 pp 4-5

[Article: "What About the Bahraini Information Services?"]

[Text] When questioned about the role of the Bahraini information service in serving Arab national causes, His Honor Professor Tariq 'Abd-al-Rahman al-Mu'ayyid, the minister of information, answered as follows: "The role of the Bahraini information service in this area is based on two firmly established things in which it believes and for which it has responsibility down the line.

"First: Our watchword in pursuing our literary, aural and visual informational work is the noble verse uttered by God in His book of wisdom: 'Let there become of you a nation that shall speak for righteousness, enjoin justice and forbid evil. Such men shall surely be successful' [Koran 3:104]--thus saith almighty God.

"When we decided to make this our watchword of moderation and faith it meant that our expression of it would be represented by its actual application in all its aspects, and total commitment to 'speaking for righteousness and forbidding evil' in all its senses, obedient to the word of God.

"At this point we should ask: What does 'speaking for righteousness' mean?

"It means calling for friendly discussion inasmuch as there must be no compulsion and no pressure in imposing one opinion on another; it must be done amicably and by constructive discussion.

"It means a call to spread and deepen all of the meanings and good values of love, mutual understanding, cooperation and trust and everything that would serve to strengthen Arab and Islamic unity; and it means avoiding everything that would serve to weaken this unity, spread disunion, widen dissension or cause alienation, in the belief that whatever differences there are among us will surely return to solidarity, closing our ranks to confront the enemies of Islam and the Moslems so that we will be 'the noblest nation that has ever been raised up for mankind' [Koran 3:110], as God has said.

"Totally convinced of our responsibility on the informational level with respect to the issues of our national destiny, we are conscious of our role in this sphere because of the special importance and influence of the information service in circumstances such as those through which our Arab and Islamic nation is passing in confrontation with a vicious assault in which the interests of our enemies have been united. They have common goals which they are striving to achieve with a single strategy and their efforts are concentrated on harming our unity and our solidarity, and achieving their hostile expansionist ends at the expense of our just causes. Here we ask ourselves: What is the position of our information service with regard to this assault? Do we call for shattering our ranks or unifying them? Do we call for alienation among the sister nations or for supporting their rapprochement? This was our choice. We chose to make our information service a pulpit to call for solidarity and to overlook trivialities, avoiding attacks, ostracism and vituperation, and striving to calm the atmosphere rather than inflame it, so that our view of events is not affected by the smoke from such a fire. Although today we are witnessing some differences in the Arab world, we are certain that they will soon come to an end, God willing. It is our informational duty to prepare the climate for this so that it is not at the expense of the national interest of our Arab nation, or at the expense of the fundamental issue, namely, liberating the occupied Arab land, and returning ownership of the Palestinian Arab land to its rightful owners."

The second thing, as defined by his excellency the minister of information:

"The Bahraini informational policy is the genuine expression of the Bahraini national policy and its position on our national issues, a policy based on several principles, among which are the following:

"Bahrain is an integral part of the Arab nation, which means that any Arab cause is its cause, to which it is committed by duties and national responsibilities.

"As a member of the Arab nation Bahrain must call for the achievement of solidarity and joint cooperation as the only way to achieve the national goals and aspirations and to achieve the common interest of all Arabs from the ocean to the gulf.

"Bahrain firmly believes that weakness in the Arab ranks and shakiness in Arab solidarity help only the enemies of the Arab nation. Therefore our information service is completely aware of this. Therefore it carries out its responsibilities in a balanced and objective manner, avoiding verbal clashes and negative campaigns.

"Bahrain believes that the Arab nation has potentialities which enable it to meet the challenges properly, if we succeed in mobilizing these potentials in the service of the goals and causes of our destiny, and in the service of our goals for development. Any attempt to dissipate these potentialities or waste them in matters which have no connection whatsoever with our fundamental causes will have the opposite effect on the life of every Arab."

Then his excellency the minister of information added:

"The role of the Bahraini information service derives its effectiveness from its commitment to all of the values and principles in which we believe as an Arab and Islamic nation. We are completely confident that the Arab information service will perform its constructive role in the service of the national causes and goals so as to achieve the general interest of all of our Arab countries."

9123

CSO: 4802



# WRITER DEFENDS ISLAMIC SOCIETIES IN UNIVERSITIES

Cairo AL-DA'WAH in Arabic Jul 79 pp 54-56

[Article: "The Youth of the Islamic Societies Defend Themselves"]

[Text] Arising from the belief that a quiet, objective dialog is the best way to arrive at and elucidate facts, and in conformity with wise counsel, justice and scientific approach held by university professors and students, thinkers and statemen and which require that alternate views be heard without demonstrating emotional agitation and require reflection before passing judgment and hurling accusations, the youth of the Islamic universities would like to present these statements. They are driven by a sense of duty and responsibility, not before the people and not in this life but before God and in the next life. Their goal is to lay out all the facts and to clarify what is obscure, to eliminate anything ambiguous and to close the door in the face of those who want to attack and damage Islam.

## Position and Views

To start with, the youth of the Islamic societies wish to define their position and views:

1. We report that the youth of the Islamic societies are more interested than other people in this country. The position we want our nation to hold is one of leadership for all of mankind through our great Islam. God made our nation the finest ever devised for man which qualifies us to be witnesses for the people on the day of resurrection.
2. The Moslem youth recognize that Egypt is in great need of earnest young people who will make sacrifices on the battle fields and who will build on the fields of construction and that the only way to rebuild this nation and to ensure wellbeing and prosperity is to rear young people in Islam and to practice God's Shari'a. This is what the Islamic societies, through wisdom and exhortation, are doing. Our advocacy of Islam as a creed, a Shari'a and a way of life is nothing new. It is a creed, a Shari'a and a way of

life which still appears to be achieved whenever the opportunity presents itself. The masses of our people will accept no alternative to, alteration in or companion faith with Islam: "To God, faith is Islam."

3. The activities of the Islamic societies depend on part of the funds from the student unions and on the limited contributions made voluntarily by Moslem young people. By way of example, some of the more prominent activities of the Islamic societies are:

- a. Printing and distributing scientific books at trifling costs to students in order to help solve the university book problem.
- b. The project for moderately priced clothing for female students.
- c. The bus project for female students.
- d. Trips for the main pilgrimage and the lesser pilgrimages.
- e. The Islamic book project.
- f. Field trips.
- g. Islamic education and culture camps.
- h. Islamic and general seminars and lectures.
- i. Work camps inside the universities.

There is much more in addition to this. The Islamic societies are therefore proud of the trust on the part of all students who have recognized their clear stands and genuine services and have expressed that during student elections. This is a clear indication of the affection and appreciation enjoyed by the Islamic societies among their student brothers.

4. The Islamic societies do their work spontaneously and have no connection with any religious or nonreligious bodies inside or outside Egypt. Moreover, the young people of the Islamic societies have no connections with any parties, past, present or future. In this regard, they proceed with their activities at the instigation of no one; rather they operate based on their principles and there is no power over them except the Islamic faith in which they believe.

5. The Islamic societies operate quite openly and reject all forms of violence and secret work and they challenge all radical or deviationist ideas.

6. The Islamic societies have a deep concern for national unity and avoid hurting the feelings of Christian students inside or outside the university.

In fact, the Islamic societies operate under the highest principles of Islam, that is, what is our's is their's and our obligations are their's. The Christian students at the university see that they are the prime beneficiaries of the student service projects that the Islamic societies undertake without discrimination or fanaticism.

7. The youth of the Islamic societies believe that faith and heresy will never meet. On this premise, the Islamic societies have played a prominent role in purging the universities of communist or Nasirist thinking. The statement that the communists have infiltrated and now direct the Islamic societies is absolutely false.

8. The youth of the Islamic societies understand that the relationship between the professors and students is primarily one of fathers with sons. They hold to the saying of the prophet: "There is no one here who does not honor our elders."

9. The Islamic societies understand that young people are enthusiastic and emotional and therefore are prone to error. We do not condone one's errors but rather rebut them kindly and wisely and stop them firmly and mercifully. We feel that those errors can be treated only by getting at the real causes not just looking at symptoms.

10. Although the above positions and facts are clear, the youth of the Islamic societies are quite aware that there are internal and external forces that want to distort the image of Islam as represented in its young believers and that work hard to create a situation of hostility and to shake the confidence between the officials and the Moslem youth.

These are the Islamic societies. Their positions and views are clear and a tangible fact emerges from them and they are supported by public statements. To say anything else is completely groundless and lacking in proof and is only aimed at pursuing whims and bad thoughts. The court has given fair treatment to the young people of the Islamic societies who were expelled by the university as it ruled that they should be reinstated because they were expelled for reasons that would not warrant their expulsion.

#### Concerning Reports at Asyut University

With the same objectivity the students of the Islamic societies discuss the contents of the speech of the president of the republic at Asyut University when he mentioned excesses and emotions that had begun to appear among the student brothers.

#### A Calm Clarification

First, the students emphasize the following:

These individual excesses or emotional reactions should be understood in the light of surrounding circumstances.

If they did indeed occur, they should not be blown out of proportion and made to appear as a general plan. This would be dictated by sound thinking and calm, correct logic. For example:

A quarrel between a Christian student and a Moslem student over the insistence by the former on leaving through a gate designated for women students--an arrangement approved by the student body and applied by their federation--should not be interpreted as a threat to national unity.

Preventing a student from violating a rule unanimously laid down or preventing a student, be he Moslem or Christian, from intentionally committing a scandalous act should not be interpreted as a threat to national unity. What sin were the Islamic societies guilty of in this case?

This quarrel and its likes should be interpreted in the light of the circumstances and not blown out of proportion and made to appear as a general plan or viewed as threatening or injuring national unity. They happen time and time again between Moslems and between Christians, in a given family or a given home. In order to preserve the slogan of national unity, it should not be dragged into every petty little thing.

The complaint of a student's father about his son's statement that his money is illicitly acquired should not be interpreted to mean that the Islamic societies are urging students to be audacious with their fathers. In fact, assuming this story is true, it would be closer to the truth and to calm thought to say that the son may have noticed something about his father's way of acquiring money. Is that anything so special? If the son erred with his father, what connection does this have with the Islamic societies? The Islamic societies teach their young people and urge them to be devoted to their parents because we believe in the blessed truth: "But if they strive with thee to make thee associate with Me that whereof thou hast no knowledge, then do not obey them."

#### The Peace Treaty

The rejection by a portion of the students of Egypt or a portion of the students of the universities of Minya and Asyut or even all the students of Egypt of the peace treaty and statement of their point of view in a conference should not be interpreted to mean that this student group or this or that university are puppets or traitors working against Egypt and cooperating with Egypt's rejectionist country enemies or that they are a resentful handful of people. In fact, that should be viewed as a natural disagreement arising from this group's love of its homeland and its concern for its best interests. In fact, this view should be given scope to express itself for this is democracy in action. The proof of this is that

the Islamic societies have made no personal accusation against anyone that would hurt or undercut them. They, however, have debated the treaty as an issue and that is their right. For one or more communist students to let their beards grow along with behavior inconsistent with the simplest precepts of Islam should not be interpreted to mean that the Islamic societies have turned communist or that the communists have infiltrated them and are hiding behind religion. This is because the Islamic societies involve Islamic thinking, Islamic behavior and Islamic precepts rather than beards or appearances.

### Expression of Views

Hanging a page from a religious or nonreligious magazine on a university wall should not be interpreted to mean that the Islamic societies are receiving orders from and are being directed by the owners of that magazine. In fact, the truth is that this is an expression of an opinion that may be right or wrong.

### Thousands of Pounds for the Student Federations

The presence of the sum of 800 pounds on a Minya University student should not be interpreted to mean that there is outside financing and that no university professor, not to mention a student, could obtain this sum except through outside sources of financing. In fact, we should remember that the student federations at every college have budgets totaling thousands of pounds. Moreover, many students work after the study period or engage in business activities and many of them work abroad during the summer vacation earning hundreds of pounds. So for a student or anybody to have such a sum in his possession does not mean that this person is an agent or is financed from abroad or is working for terrorists from Libya or Iraq or Syria. What are we to say about a student who rides in a car worth 4,000-5,000 pounds? The prosecutor's investigation of the incident of the 800 pounds ended with the provisional conclusion that absolutely no crime was involved.

### The Unfortunate Position of the Press

After this brief exposition of certain positions and their surrounding circumstances, the practices of our press in recent times is extremely unfortunate. We and everyone concerned about the best interests of Egypt and its religion and young people regret this. We regret that some writers get carried away in treating some isolated excesses or outbursts and launch an unjust campaign against the Islamic societies in the universities of Egypt, extending it to all religious societies outside the universities and to religious young people in general. In fact the real calamity is that this turns into satirizing piety and Islamic practices because our press has opened its pages to say whatever their whims take them with no examination or shame.



## Faith Is Sincere Advice

On the premise that "faith is sincere advice," out of a concern for the best interests of the homeland and out of recognition of the seriousness of what is happening in the press of Egypt, the youth of the Islamic societies warn against these dangers:

1. The grave and unjust campaign against the Moslem youth in particular will have grave moral repercussions, particularly as we all recognize that rebuilding can only be accomplished by sound individuals.
2. It is this wicked campaign that will sow dissension and hostility in the hearts of these fine, pure young people.
3. It is this savage campaign that will prompt the young people to engage in secret work with all the instability this involves.
4. It is this intentional campaign that will create the radicalism and deviationist ideas which we fight with all our strength.
5. It is this press campaign that could foster the violence that we have fought strongly and from which our society is almost free.
6. This unjust campaign cloaks the truths of Islam and distorts the Sunna of the prophet and the Moslem youth in general.
7. This unjust campaign will put Egypt in the position of opposing God's faith and persecuting the advocates of Islam, distorting Egypt's Islamic image.
8. We are suspicious about the motive behind this campaign in our press, particularly since it has gone past all bounds of mutual sincerity, guidance and family spirit to distortion, sowing seeds of doubt and defamation. It also arises as an echo of the worldwide campaign against Islam in the press and radio of the West that has recently become very troublesome. We also have every faith that what has emboldened the sponsors of this tendentious campaign against the Islamic societies in the colleges is their full confidence that these pure Moslem young people will do nothing to harm them so they have attacked freely because they are confident that they will face no violence or intimidation.

Therefore:

The Islamic societies want to replace misguided thinking with good thinking among the young people of the Islamic societies and to replace slander and distortion with the approach of a democratic dialog and listening to the views of others. They feel that it is necessary that in viewing isolated excesses and emotional outbursts, objectivity and family spirit be exercised rather than exaggeration, treating facts in isolation from their surrounding

circumstances, using antagonism, enmity and emotion in treatment of matters unfortunately as some of the writers in our press do.

The Islamic societies also hope that isolated errors will not increase to mar their image or bring harassment and that everyone will be represented by a family spirit instead of speaking of the resentful few, the agents, the traders in religion, or those who hide behind religion. The press gets carried away in the use of such phrases. We also hope that everyone will cooperate to turn the phrases knowledge and faith, strong morals, repudiation of rancor and imperfections, supporting the Islamic call and practicing the Islamic Shari'a into a practical reality that the people can see and feel.

8389

CSO: 4802

HOSTILE FORCES SAID TO BE WORKING TO DESTROY ISLAM

Cairo AL-DA'WAH in Arabic Jul 79 pp 28-30

[Article by Hilmi al-Qa'ud: "Relaxation...Then What?"]

[Excerpt] I do not think that any writer in our great Islamic nation can witness misfortune and separation which are occurring in this country and allow his conscience to relax, remain silent and close his eyes on the pretext of closing the door through which the wind blows. But this wind has become a storm howling on the Islamic horizon and sweeping away every deeply rooted tree, every firm post and every shaded oasis. It is a storm which was created by an alliance of opponents united by their common inclination, bigotry and hatred for all things Moslem and Islamic. They are enemies who see Islam as the fire of life in the souls of Moslems, a fire which must be extinguished in order to achieve the surrender of Islam on all levels strategically, intellectually, economically, spiritually and historically.

The alliance of united enemies (Zionism, Christianity, Marxism, Buddhism and cow worshipers) is working rapidly to gain new positions within the Islamic existence by breaking, subjugating and smashing it under a barrage of both open and malicious propaganda. Both sorts of propagandas continue without ceasing or surrendering. They travel in two parallel lines to achieve the objectives of the dreadful, satanic alliance.

Our Moslem nation does not suffer from its struggle against the open propaganda which uses weapons in most Islamic areas with the aim of murder, forced emigration, destruction and emptying Islamic areas of Moslems, as is occurring in the Islamic republics of Russia and China, and in Fatani, Philippines, Burma, India, Eritrea, the Ogaden, Ethiopia itself, Bulgaria, Southern Lebanon, Aden, Chad and other Islamic areas. In every case, Moslems are using their available resources to resist subjugation, deportation and murder.

The open propaganda of the dreadful satanic alliance can easily be combated and resisted whatever the cost, and can be defeated in the long term. But these other claims--the malicious ones--which are concealed under the labels



of high humanitarian principles and lofty values, have gotten off to an easy start toward a defeat of the Islamic existence through the state of deception, or the deceptive trap which they have set for some Moslems.

These Moslems fall prey to this trap and are easily caught, having left behind them much grief, sadness and pain through the disagreement, division and factionalism they have sown! And here the confrontation with the satanic alliance becomes difficult, harsh and extremely painful.

Many appeals have been made which convey a prodigious store of general humanitarian principles and values and work under the veil of these values and principles to eliminate the differences among religions. Thus the Jew, the Christian, the Magian and the Moslem all would meet together, and everyone profits from this meeting except the Moslem. He is the sole loser because under these values and principles he defaces himself, his Islam and his doctrine, and submits to whatever he is taught by the originators of these appeals! That very moment he is required to renounce everything lest he be accused of being against humanity. He is a prisoner of the creator of the appeals who adorn him with false halos of high bravery, glorious qualities and priceless rewards. He is unable to get rid of his religion, but he cannot apply his religious law or confirm his Islamic being. In this case he becomes a "tolerant" man, while others are "bigots." He is a "humanitarian," as opposed to a "savage." He is "well-bred" and a "gentleman" as opposed to "uncouth" and "primitive"!

This is the basis from which the Jews, and with them the satanic alliance of Freemasonry, Rotary, Lions and other groups, has spread. We have seen many leaders in various areas of specialization in the Islamic community rally around the banners of these appeals. Some of these leaders have even turned into Islam's worst enemies after having sunk into the glittering quagmire. Perhaps the example which first comes to mind is the personality of Mustafa Kemal Ataturk, who wrested Turkey from the realm of Islam and dressed it in the garb of Europe, subjecting it to one disgrace after another which we are still witnessing to this very moment.

These satanic claims are cloaked in lofty humanitarian values and standards, the foremost of which is perhaps "peace."

Peace is a beautiful thing for which all Moslem souls yearn. However, Islam is joined with peace (salam) in one linguistic element, the word "silm." Peace (salam) is one of the more beautiful names of our creator. In Islam, this term signifies that security and serenity abound for the Islamic society, and that this community is not under any threat or exposed to any likely hazard from its enemies. Thus, Islam welcomed the enemy's announcement of its true inclination towards peace and its actual relinquishment of war. "But if the enemy incline towards peace, do thou incline towards peace and trust in God" (Anfal: 61). Before this, Moslems were enjoined to make all possible preparations of men, equipment and war material to safeguard the Islamic society from aggression or attack: "Against them make ready

your strength to the utmost of your power, including steeds of war, to strike terror into the enemies of God and your enemies, and others besides whom ye may not know but whom God doth know. Whatever ye shall spend in the cause of God shall be repaid unto you, and ye shall not be treated unjustly" (Anfal: 60).

Based on this Islamic conception of peace, the victorious Moslems could agree to answer the appeal for peace during the Crusades. Salah-al-Din, "the victorious," signed a truce agreement with Richard the Lionhearted, "the vanquished," whose fingers trembled from a fever brought on by defeat and disgrace as he signed the page!

The actions and words of our enemy contradict any propaganda it makes about "peace," aside from the fact that it has not been dealt an overwhelming defeat which would make peace with it possible.

The tanks and armored cars of the enemy were wiping out large numbers of Moslems in southern Lebanon while negotiations were in progress over a settlement agreement, recognition, peace and the exchange of diplomatic representation.

The enemies' forces were and still are occupying part of Lebanon and furnishing the Christian major, Sa'd Haddad (national hero of the Maronites!), with equipment, provisions and money. Indeed, they continue to send weapons and equipment to the Lebanese port of Juniyah, which is expected to be the capital of free Lebanon, under the eyes of the entire world.

#### A Significant Interview

Recently, Gen Rafa'el Etan, chief of staff and commander of the Jewish army, made the following statement to the Jewish newspaper, YEDI'OTAHARONOT, in response to the paper's questions concerning war and peace:

"First and above all, we are always ready for war, because we are always in wars. The distinguishing feature of these wars is that they are interspersed with periods of relaxation which sometimes last a good while. But the general climate in Israel is one of war, not one of 'peace.'"

#### There Is No Inclination Toward Peace

I intentionally quoted this at length in order to select the greatest possible number of the responses given by Rafa'el Etan, the commander of the Israeli Army and the official who is charged with the task of implementing the total concept of the army's missions as formulated by the Israeli military establishment, in order to show clearly that "Jews" have not inclined toward peace and will not do so, and that the inclination toward peace as presented by the media is not a real inclination, but a counterfeit and deceptive one, falling under the category of the malicious propaganda which the alliance of satanic enemies is using to completely destroy the Islamic society and totally smash its existence after it has been overcome

through simple means. The enemy proclaims peace but equips itself for war; it calls for coexistence but strives for mastery; it extols mutual understanding but rejects everything which conflicts with its opinion, its doctrine and its temperament. Perhaps the interview with the Israeli chief of staff makes very clear to us the enemy's commitment to and constant readiness for war, and its firm belief that peace is a long period of relaxation between wars. Moreover, based on the Torah, and not on any general humanitarian principles, the enemy asserts at all times its reliance on its own power rather than American or Russian power, although in fact it has never refrained from procuring the means of power, including both men and weapons, from any source it can.

These words and actions of our Jewish enemy confirm the truth of the Islamic conception of the process of war and peace. At the same time, they remove from the sound mind any stirring of hope for the establishment of true, just and secure peace. They fix in the mind all which appeared in the protocols compiled by Zionist leaders concerning the land of the enemy, sabotaging the world and controlling its economies and resources, and compelling every Moslem on the face of the earth to repeat God's words: "How, seeing that if they get an advantage over you they respect not in you the ties either of kinship or of covenant? With their mouths they entice you but their hearts are averse from you, and most of them are rebellious and wicked. The signs of God have they sold for a miserable price, and many have they hindered from His way. Evil indeed are the deeds they have done. In a believer they respect not the ties either of kinship or of covenant. It is they who have transgressed all bounds" (Tawbah 8-10).

The alliance of united enemies (Judaism, Christianity, Marxism, Buddhism and cow worshippers) is working step by step to impose its will over our Islamic land, relying on both open and hidden means. Both confrontation and sacrifice are unavoidable. And the only way to achieve successful confrontation and worthwhile sacrifice is to rely on the successful Islamic nation and leads to a unity of truth, a unity of will, a unity of rank and a unity of work which detests egoism, division and loss and prepares a great inheritance of bravery, sacrifice and altruism for tomorrow. "Oh ye who believe! If you help God, then He will help you and strengthen your steps."

8591

CSO: 4802

## WORKERS GIVEN MORE CONTROL OVER PRODUCTION

Cairo THE EGYPTIAN GAZETTE in English 4 Aug 79 p 2

[Text] The Ministry of Industry will introduce new regulations on the formation, responsibilities and powers of production committees at public sector companies, a Ministry of Industry source said yesterday.

The source said that, under the new regulations, a production committee will be formed at a public sector unit including more than 2000 workers. The regulations still in force stipulate that a production committee be formed at a unit of 1000 workers.

Production committees will be responsible for discussing production plans and programmes required for putting these plans into effect.

### Responsibilities

Production committees will also be required to spot and propose solutions to problems holding back the implementation of production plans. They will also see to it that the quality of the product their production unit turns out is up to the latest international standards.

Raising labour productivity, servicing and maintaining the company's production tools, and considering the monthly reports conducted by the various departments at the company will also be among the production committees' tasks.

Under the new regulations, an 11-man production committee will be headed by the chairman of the unit.

### Subcommittee

A subcommittee will be formed at any of the unit's departments if more than 500 workers are employed at the department.

An annual conference comprising the Board of Directors, members of the production unit and members of the subcommittees is to be held to discuss the production committee's recommendations.

The regulations to be introduced are intended to help raise the public sector productive capacity to meet the requirements of development in peacetime Egypt, an industry expert noted.

The expert went on to say that the general meetings of the public sector companies Boards of Directors, which were held during May and June, revealed various obstacles should be removed to push forward our industries.

Moreover, the expert continued, the continuous flow of foreign-made goods into the country threatens our public and private companies which should endeavour to live up to the tough competition.

CSO: 4820

## CONSTRUCTION OF NEW ROADS PLANNED

Cairo THE EGYPTIAN GAZETTE in English 5 Aug 79 p 2

[Text] The Authority for Roads and Waterways is now implementing a number of projects for maintaining old roads and building new ones, with a view to connecting populated areas.

Mr Ahmed Shawki, Chief of the Roads and Waterways Authority, said that building work is going ahead on 1,265 kilometres of new road that is scheduled to be completed by 1982.

The new roads will connect cities, towns, ports, and production centres with the present network, to facilitate the transport of products from the production centres to the towns and cities.

Construction work has already started on a project for building a 320 kilometre road between Aswan and Wadi Halfa, across the Egyptian-Sudanese borders in the integration zone, Mr Shawki said.

Another project to be implemented soon, aims at establishing a 300 kilometre road between Mersa Matruh and Siwa (an oasis south of Mersa Matruh), Mr Shawki said.

### Land Reclamation

The three-stage project will serve for land reclamation and defence purposes. Work on the first stage is now underway, Mr Shawki added.

Work is also underway for macadamising the road between Suez and Hurghada which extends for 395 kilometres. The project will serve Red Sea ports oil wells and other mines in the region.

In the field of bridge construction, the authority is now building a bridge on the Nile at Beni Suef. Studies are also being conducted by the authority for the construction of two bridges on the Nile at Dessuk and Minta in 1980. In 1982, work will start on another bridge on the Nile at Luxor.



To ensure, more safety, the Roads and Waterways Authority has decided to start immediately on a project for macadamising the unpaved sides of the highways and main roads.

Mr Shawki affirmed that work will start soon on setting up metal fences in areas lacking islands on the Cairo-Alexandria two-way rural highway, to lessen the number of car accidents.

CSO: 4820

# INTEGRATION OF POLITICS AND RELIGION URGED

Cairo AL-DA'WAH in Arabic Jul 79 pp 24-25

[Article by 'Atif Aman: "Islam: Religion and State"]

[Text] When those who call upon God resolve to apply Islam in real life as a creed, system and way of life, they are not manufacturing a call or inventing a method for themselves. Rather, they are calling attention to an authentic method and are proceeding on the basis of the most wonderful and lofty creed and set of principles mankind has ever known.

Moreover, when they consider the system of government and political activity to be a part of Islam, they are not saying anything new or putting forward a new slogan, but derive this view from sources of Islamic law in accordance with the word of God: "Oh, Ye who believe. Obey God and obey the God's Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Messenger. If ye do believe in God and the Last Day, that is the best and most suitable interpretation."

Accusing those who call upon God of mixing religion with politics indicates a lack of understanding of the religion of God. For how can we possibly understand Islam without politics, or the Koran without government unless we erase certain verses from the Koran and eliminate laws from Islam which Moslems have known, remembered and applied through magnificent centuries during which they were mighty in faith, knowledge and action and their enemies were lowly in paganism, ignorance, backwardness and idleness.

Before we explore the evidence for our remarks, we have to understand the meaning of politics in Islam. The term "politics" or "governing" in Islam is derived from the word "to manage" something, that is, to arrange and pass judgement on something after one has become thoroughly acquainted with it and knowledgeable about it. At this time the word "politics" or "policy" is also applied to and connected with the nation in the sense of arranging its affairs in various fields. Thus when politics relates to finance, it is called financial or economic policy. When it relates to the relationship of an Islamic state with another state, it is called foreign policy. If it is connected with the arrangement of peoples' affairs within the



nation, it is termed domestic policy. If it deals with education programs it is educational policy. And so on for agriculture, mining, etc. Everything to which we have referred is subordinate to religion, derived from doctrine and based on the authority of the Islamic law. God blessed Imam Ibn Taymiyyah when he wrote a book in which he tied together politics and the Islamic law both in the research contained in the work and its title, "Al-Siyasah Al-Shar'iyah Fi Islah Al-Ra'i Wa Al-Ra'iyah" [Governing Through Revealed Law To Reform The Ruler And His Subjects]. It was as if by giving the book this title he was answering those who were captivated by the claims of the West without full awareness and consideration.

#### Shameful Error

The appeal to make religion withdraw into one corner of a mosque and separate it from government is an error which goes against the indications of God's book and the Sunna of God's Prophet which are as clear as day. As for violating the Holy Koran, God revealed in His book:

"Those who fail to judge by what God hath revealed are unbelievers.

"Those who fail to judge by what God hath revealed are unjust.

"Those who fail to judge by what God hath revealed are wicked."

These verses are an appeal, or rather a clear command, to govern according to what God has revealed. There is no room for rejection or interpretation. Therefore, what is it that God has revealed? And to whom was it revealed? And to whom do these statements and these verses refer? As we know, one part of the Koran elucidates another, so that in another verse of the Koran God gives this command to His Prophet: "To these We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety. So judge between them by what God hath revealed and follow not their vain desires, diverging from the truth that hath come to thee. To each among you we have prescribed a Law and an Open Way." In order that the integrity of this call would not be diminished in any way, God warned His Prophet against heeding those who have vain desires lest they beguile him away from judging by the scriptures even in part. He said: "Judge thou between them by what God hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that which God hath sent down to thee."

Thus, there is no excuse for someone who claims to believe in God, His angels, His books and His messengers but demands the application of some laws from here and some from there which are not recognized by Islam, claiming that this does not violate Islam or conflict with its principles and forgetting that the proscription applies to neglecting even some of what God has revealed: "Beware of them lest they beguile thee from any of that which God hath sent down to thee," because emphasizing part of Islam and neglecting the rest in this way makes Moslems subject to grave questioning which brands their hearts with deviation and marks their foreheads with

shame. "Then is it only part of the Book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For God is not unaware of what ye do." Moslems must be aware that true Islam and complete belief do not allow Moslems to isolate themselves as individuals and groups within their society and then surrender their society to others on the pretext that the Moslem's relationship to his Lord through prayer and fasting is enough in this world--as some claim--and that the remaining affairs of Moslems and the arrangement of their political, economic, social and other matters can be left to a handful of people. One of the clearest and most obvious things which the Prophet said in this regard was: "You will break the bonds of Islam one by one. The first one broken is government, and the last one is prayer." This was related by Ahmad on the authority of Abu Imanah. The Prophet did not stop at the application of judgment according to the book of God during his time. On the contrary, he made the plan clear for the caliphs who were to succeed him, and indicated the guideposts along the way for the entire Islamic nation: "It was said: Oh Messenger of God, what is to be for the caliph who comes after you? And he answered: The same as for me: What is fair in judgment and most just in division and kind to kindred, for whoever does otherwise is not of me and I am not of him."

Moreover, how do those who demand the separation of politics from Islam interpret the remark made by Sayyid al-Khalq: "If you see my nation afraid to tell a person that he is an oppressor, leave it. The depth of the earth is better than its surface." This was related by Imam Ahmad in his chain of transmission about 'Abd Allah Bin 'Amru.

#### The Messenger and Mu'adh

What involvement in politics could be more far-reaching than this involvement and what political consciousness could be more profound than the faithful consciousness which the Prophet urges of every individual as a member of his nation? "When the Prophet sent Mu'adh ibn Jabal as a magistrate to Yemen, how did the conversation between them go and on what basis did it occur? The Prophet said: "Oh Mu'adh, how wilt thou decide when a question arises?" He replied: "According to the Sunna of the Messenger of Allah." He said: "And if thou findest naught therein?" He replied: "Then shall I apply my own reasoning." And the Messenger of God said: "Thank God who has granted the envoy of the Messenger of God success in that which is loved by God and His Messenger." This was related by Abu Dawud in his "Sunan" in Kitab Al-Aqdiyah [Book of Canonical Laws]. What explanation do we find expressed in this incident and this careful discourse? It simply means that judgment is to be by what God has revealed and what His Prophet has commanded.

One who traces the details of the celebrated biography of the Prophet and its virtuous events sees that from the meaning of the prophecy of the Messenger of God there sprang undeniable good qualities which made him an imam in the Mihrab, a magistrate who judged among the people and a military

commander who rushed bravely and courageously into battles against idolatry and error. This inspired 'Ali, one of the outstanding individuals in the Jihad, to remark: "If the fighting was fierce and eyes were reddened, we came to God's prophet. They drew from him the loftiest qualities of bravery, steadfastness and determination. He was a statesman directing the domestic and foreign affairs of the nation in the best and clearest manner. And his biography bears witness that he concluded pacts and agreements between Moslems and non-Moslems.

#### Correct Understanding

With all these matters brought together to God's Prophet prior to the expansion of the territory of the Islamic nation and the distribution of authority, we do not find a single Moslem during his holy era from the time he was sent by God as prophet and messenger until he joined the High Companion who objected to following such a way or to the Prophet's marvelous and earnest work in the fields of worship, leadership and judgment. In other words, the first Moslems understood Islam rightly and realized that politics and leadership are a part of Islam. Because in their view Islam was not merely prostrations of prayers, but rather a total system dealing with all affairs of life. If only my people knew.

8591

CS0: 4802

WRITER DECRIES LEGISLATION THAT GOES AGAINST SHARI'A

Cairo AL-DA'WAH in Arabic Jul 79 pp 26-27

[Article: "Against the Personal Status Law"]

[Text] The personal status law, the family law, the social reform law: these are all family legislations in various forms ranging from marriage to divorce to the nursery and education. They all touch a person from the cradle to the grave and after death involve his estate, will and waqf.

This is an important and complex issue and is the issue of the hour in our Islamic country. It is almost entirely confined to: a) limiting divorce and barring it except before and with the permission of a judge; b) limiting polygamy and giving the right to the wife to request a divorce if he marries another; and c) equality between a man and a woman in inheritance.

It is noteworthy that since the founding of the UN, this issue has been one of its primary concerns in all its conferences. Certain hired writers have criticized the Islamic system in this respect. During a cultural session for women of the Arab diplomatic corps, one of the wives in the conference shouted that "one of the primary and most important things that embarrasses us abroad and offends our dignity is the charge directed against us that the Arab countries lag behind the mainstream of civilization inasmuch as Islam allows a man to practice polygamy which is regarded as a felony by Western laws. Furthermore, Islam permits a man to divorce his wife however and whenever he wishes with no sin attached to it and without ensuring her life and future."

It is a tragedy to bar polygamy through a law that will open the door to deviation and the spread of adultery and reprehensible actions. This is what the West and the East want and our own copycats drift along behind them. This is what happened in certain Arab countries where polygamy was banned by law. A man's wife became so ill that she could not perform her conjugal duties. The man kept her under his custody, honored and supported, and legally married another woman but for fear of the law he did not register

the marriage. One night the police raided his home and carried him off for investigation. He was arrested on the charge of violating the bigamy law. The investigator asked him: "Do you have a second wife"? The man was scared and replied: "No." The investigator asked him: "But you have a woman at your place; who is she"? He replied: "My lover." When the investigator heard this, he turned the man loose at once. So the laws of man allow a woman to be a lover but bar her from being a second wife.

An orientalist undertook a study in some of the Arab countries that have raced toward such chaos and have barred polygamy and laid down restrictions involving marriage and divorce.

The researcher did everything possible to ascertain the state of the country both before and after it deviated from the law of God. The painful results and inedible fruits emerged: a) Large number of spinsters, b) the spread of adultery, c) large number of unwanted children, and d) the spread of venereal diseases resulting from the spread of adultery. God's Koran says: "And God desires to accept repentance from you and those who pursue their desires and deviate greatly."

That one short verse shows what true course God really wants people to follow and what those who follow their desires and stray from God's true path really want. Everyone who strays from God's path is pursuing his own desires. This area involves the structure of the family, the cleansing of society and the manner in which men and women should behave, i.e. with chastity and purity. Those who pursue their desires want to free their natural disposition from every religious, moral or social restraint and to unfetter feverish sexual voracity that no heart can be at ease with, no one can live with, no home can be tranquil with, no reputation can be free of and no family can be established with. This is the great deviation against which God warns us. This very deviation is what is sought by the low writers and machinery which aim to destroy what safeguards society still has against the bestial outbursts from which God's way is the only protection.

#### Constant Attempts

The reader has the right to know about the persistent attempts that are being made to achieve such shackles that violate Islam and will do away with the family.

1. In 1909, the caliphate was ended by Kamal Ataturk, the willing tool of the West and the enemy of God and Islam. With its end, so ended the reign of Islam in the world after having lasted 13 centuries bringing prosperity, mercy and justice to people. It was the greatest and most noble reign man has ever witnessed in his long history. The gates were all flung open to the evils of the West and East and their supporters and efforts were begun to destroy the nation and to wipe out its integrity and values. The enemies of Islam were able to install their values, morals and ways in place of our values to the point that what was wellknown became shocking and what was



shocking became wellknown. Ideological slavery to everything Western emerged in our societies. Professor al-Mawdudi says: They surrendered to all the beliefs of the West blindly and uncomprehendingly as if they were a revelation from a benign wise man. If the West and the East objected to the idea of a holy war, they said what do we have to do with a holy war; it is barbarism and savagery. If they objected to polygamy, they hastened to abrogate the verses and alter the substance of the words. If the West and the East said that there had to be equality between men and women in all aspects of life, they said this is what our religion recognizes. If the West and the East contested the marriage and divorce laws, a faction of Moslems arose that dealt with this through reform and modification so as to go along with the civilized West.

2. In 1894, a lawyer named Murqus Fahmi published a book entitled "Women in the East" in which he advocated what we are hearing today.

- 1) The necessity of unveiling women and permitting them to mix with men.
- 2) Permitting the mixing of the two sexes in educational and other institutions.
- 3) Restricting divorce and requiring that it take place through a judge.
- 4) Barring polygamy.
- 5) Permitting a Moslem woman to marry a non-Moslem.

This lawyer was so bold as to stand up in some courts and raise an adultery case, frankly asking that adultery should not be considered a crime following the model of the advanced countries.

3. Then came Qasim Amin calling for the same ideas in his book, "The Liberation of Women." The odd thing was that this selfsame Qasim Amin who filled the world with shouts about women's rights, women's freedom and the new woman and who prompted others to carry this to excess had an outstanding wife who disagreed with his claims and who would not bargain the issue of women as he was doing.

During the lifetime of Qasim Amin, the Islamic historian, Rafiq al-'Azam, wanted to prove to Qasim Amin in a practical way that he had failed in his appeal. One day he went to his house and when the servant saw him, he hurried to tell Qasim Amin who came out to welcome him. Rafiq al-'Azam said: "This time I came to visit your wife to talk over some social issues with her." When Qasim Amin expressed disapproval of his request, Rafiq al-'Azam said in surprise: "How can you advocate something but stop your family from doing it? So you advocate that which you do not want for yourself." Qasim Amin said: "My wife got her upbringing and her customs from her parents and she does not go along with what I advocate." Rafiq al-'Azam laughed and said: "We agree with her and its better that way. The education of a woman does not depend on her meeting with a man. I wanted to prove to you that people, even your own family, reject what you advocate."



4. Then there was Huda Sha'rawi who was brought up in Europe, often traveled there and was in touch with the feminist movement in the West. She then returned to Egypt and pursued this blind error, advocating the freedom and unveiling of women. She then formed the Women's Federation that took up as one of its prime objectives the amendment of the divorce statutes and barring polygamy.

5. In 1945 the minister of social affairs raised the same project under pressure from his wife who was the secretary of the Women's Federation. The project failed however because the Moslem women would not accept it and Shaykh al-Muraghi opposed it until he won out.

6. There was Dariyah Shafiq, a misguided ally of imperialism, who formed the Daughter of the Nile party that devoted itself to spreading these ideas through its magazine and feminist conferences. Then Dariyah Shafiq vanished as did her party.

7. In 1958, a deputy in the National Assembly urged passage of such a bill but the assembly rejected it unanimously.

8. During the 'Ali Sabri era, he appointed the first woman minister of social affairs and through her the earlier attempts were renewed but her proposal was rejected unanimously.

We should not forget that the main reason the bill failed was the fact that some distinguished religious scholar such as Shaykh Abu Zahrah and Shaykh Muhammad al-Ghazzali, stood up and opposed these misguided trends which ruined their plans and frustrated their machinations. Shaykh Abu Zahrah more than once candidly and forcefully stated: "Restricting divorce and barring polygamy is an addition to Islamic law, an innovation in the faith and contrary to the Koran and the sayings of the prophet and the unanimous feeling of Moslems." How the nation needs such scholars who defend their faith and their heritage. Muhammad said: "God does not impart knowledge through his servants but he imparts knowledge as the scholars acquire it. So if no scholar existed the people would take ignorant leaders asking them: Oh you without knowledge. They have gone astray and lead others astray."

9. Today signs of new attempts are appearing close on the horizon, attempts once again to change the personal status laws, the last sign of Islamic law in Egypt. These attempts expose what people are doing to attack the Shari'a, campaigns against polygamy and fabrication of sad stories about divorce. At the same time, quarters that oppose God's Islamic law are setting themselves in motion and are stirring up things that have precedents in the plotting against the family structure in Islam. Will the conspirators succeed in their new plot or will the nation rise up to defend the last bastion of Islamic law in it and bring failure to the conspiracy and the conspirators? As has happened in the past, the word of one scholar is better than the actions of anyone else. God guide our people and enlighten them.

8389

CS0: 4802

## BRIEFS

**WATER SHORTAGE AFFECTS CROPS**--About 2,000 feddans of cotton in the Suhag Governorate have been short of water for a month, Mr Abdul Azim Abu Doma, Chairman of the Local Council of Suhag, said yesterday. A fact-finding committee is to be formed by the Local Council of Suhag to inspect the land and find out the causes of the problem. Shortage of water has delayed the growth of cotton crop in a number of the Governorate's villages and this has affected the efficiency of cotton warm combat, said Mr Heimi Sabit, Director of the Agriculture Department in Suhag. A number of farmers, continued Mr Sabit, have had to plant other crops which need less water than cotton and this will decrease the total quantity of cotton produced by the Governorate. Not only the cotton cultivated land has suffered from shortage of water but also areas of land planted with soya beans, at El Besaria villages, Mr Yehia Gabr, Director General of the Agrarian Reform Department, said. Meanwhile Mr Hussein Nabil, Chief of the Local Unit of Gerga, said that a number of fruit orchards in Gerga had completely failed for the same reason. An urgent report on the problem will be sent by the Local Council of Suhag to the Ministry of Agriculture in order to find out an immediate solution to this problem, the Chairman of the Local Council of Suhag said. [Text] [Cairo THE EGYPTIAN GAZETTE in English 6 Aug 79 p 2]

**NEW BANK**--The National Investment Bank will soon start to finance the new five-year development plan (1980-1985), Minister of Planning, Dr Abdul Razak Abdul Meguid, announced in Alexandria yesterday. The new bank will utilise all available savings, whether government or private, to overcome the problem of shortage of funds necessary for the implementation of projects, the Minister added. The role of the National Investment Bank, as it was known, will not be confined to just granting loans and other banking but it will also be concerned with conducting feasibility studies on projects which it might be financing. Highlighting the role which the Bank will play in development, Dr Abdul Meguid said that it would provide the governorates with loans to carry out their projects. In addition, the bank will help expansions in public sector productive units. Under the new government system, whereby the governors are invested with the powers of the President of the Republic, each governorate will express its opinion about the master plan of the country and the items of the plan related to its regional needs. [Text] [Cairo THE EGYPTIAN GAZETTE in English 29 Jul 79 p 2]

## POLITICAL FORCES IDENTIFY CANDIDATES FOR ELECTION

### National Front To Announce Nominees

Tehran AYANDEGAN in Persian 19 Jul 79 p 2

[Text] The Moslem People's Republican Party has presented nine candidates for East and West Azerbaijan, i.e. six for East, and three for West Azerbaijan.

Nominees of East Azerbaijan are as follows:

Ayatollah Seyyed Mohammad-'Ali Angaji

Sheykh Eshraghi

Haj Sheykh Ja'far Sobhani

Dr 'Ali-zadeh (Secretary General, Moslem People's Republican Party)

Eng Moqadam Maragheyi (Leader of Radical Movement)

Dr Abolfath Abolfathi

The three candidates of West Azerbaijan have not yet been presented. Also, the Moslem People's Republican Party has delegated a supervisor, to perform its duties at the Supervisory Board of the elections of the Assembly of Sages.

Rahmatollah Moqadam Maragheyi, leader of the Radical Movement of Iran, having been nominated by the Moslem People's Republican Party, has noted that negotiations were under way for the formation of a coalition, in which case his Party and the Republican Party would have a single list of nominees. Otherwise, should the negotiations fail, the Radical Movement will have its independent list of candidates.

The Society of Kurds Resident in Tehran has announced, that it will not make a final decision until the parties and organizations operating in Kordestan have not adopted any distinct position. The Society will especially be complying with the views of the national and religious leader of the Kurds, namely 'Ezzeddin Hoseyni.

Dr 'Abdol-Hoseyn Baqa'i, leader of the Republican Party, has announced that his Party has presented Eng Shahrokh Vakhshuri of the Zoroastrian minority as its first nominee for the forthcoming elections, and that it was engaged preparing a full list of candidates to be released in the near future. He also added, that the Republican Party was conducting negotiations for a coalition with certain rightist parties.

In the meantime, the National Front has declared that it will express its views concerning the presentation of nominees for the Assembly of Sages on July 21, at the rally to be held for the commemoration of that historic day.

The religious community of Tehran too has, in the previous weeks, presented ten candidates for the Assembly of Sages.

#### Candidate Names Released by Other Groups

Tehran AYANDEGAN in Persian 22 Jul 79 p 11

[Text] The Feda'yan-e Eslam organization and the groups affiliated with it have announced the names of ten candidates for the Assembly of Sages as follows:

Ayatollah Montazeri

Ayatollah Taleqani

Hojjat-ol-Eslam Khalkhali

Ayatollah Rabbani Shirazi

Dr Mobbasheri

Hojjat-ol-Eslam Morvarid

Dr Seyyed Hasan Ayat

Hojjat-ol-Eslam Hashemi Rafsenjani

Ayatollah Haj Agha Reza Zanjani

Dr Abol-Hasan Bani-Sadr

The Moslem Students' Societies of the University of Science and Industries, and the University of Teachers' Training, have announced their intention of supporting the candidates of the coalition group of the 4 political groups and the Mojahedin-e Khalq as follows:

Ayatollah Taleqani

Dr Habibollah Peyman

Dr 'Ali-Asghar Haj-Seyyed-Javadi

Dr Kazem Sadi

Mas'ud Rajavi

Eng 'Ezzatollah Sahabi

Dr Tahereh Saffar-zadeh

Hojjat-ol-Eslam Dr 'Ali Ghafuri

Dr Naser Katuzian

Dr 'Abdol-Karim Lahiji

Dr Salaheddin Mahallati, son of the Great Ayatollah Haj Sheykh Bahaeddin Mahallati, contacting AYANDEGAN yesterday by telephone, denied his father's candidacy by the Islamic Republican Party, to run from the province of Fars for the Assembly of Sages.

Ayatollah Mahallati will, most probably, announce today the nomination of several persons for that assembly.

The candidates nominated by the Freedom Movement are as follows:  
Kermanshahan: Hojjat-ol-Eslam Seyyed Musa Musavi; Seyyed-Mohammad  
'Abbas-zadegan.  
Ilam: Heydari

The Cherikha-ye Feda'i-ye Khalq organization will be announcing its  
candidates tomorrow evening, at a rally to be held at the campus of  
the University of Tehran.

The nominees of the Monotheist Organization are:  
Ayatollah Seyyed Mahmud Taleqani  
Dr 'Ali-Asghar Haj-Seyyed-Javadi  
Abol-Hasan Bani-Sadr  
Mohammad Khoda'i  
Hojjat-ol-Eslam Dr 'Ali Ghafuri

#### Provincial Candidates for Qom Religious Community

Tehran AYANDEGAN in Persian 23 Jul 79 p 12

[Text] The Religious Community of Qom has released the names of its  
candidates nominated from various provinces as follows:

Tehran:

Haj Sheykh Morteza Ha'eri-zadeh  
Ayatollah Haj Mirza Baqer Ashtiani  
Hojjat-ol-Eslam Haj Sheykh Mehdi Ha'eri Yazdi  
Hojjat-ol-Eslam Haj Sheykh 'Ali-Akbar Hashemi Rafsanjani  
Abol-Hasan Bani-Sadr  
Eng 'Ezzatollah Sahabi



Habibollah 'Asgar Ovladi

Hojjat-ol-Eslam Dr 'Ali Ghafuri

Central Province:

Ayatollah Haj Sheykh Hoseyn-'Ali Montazeri

Hojjat-ol-Eslam Haj Sheykh Lotfollah Safi

Khorasan:

Ayatollah Haj Sheykh Hoseyn Vahid Khorasani

Hojjat-ol-Eslam Haj Mirza Javad Tehrani

Hojjat-ol-Eslam Haj Sheykh Abol-Hasan Shirazi

Hojjat-ol-Eslam Seyyed 'Ali Khameneyi

Hojjat-ol-Eslam Haj Sheykh 'Ali Tehrani

Ostad Mohammad-Taqi Shari'ati

Isfahan:

Ayatollah Haj Agha Hoseyn Khadem

Ayatollah Haj Agha Jalal Taheri

'Ali-Akbar Parvaresh

Dr Hoseyn Ayat

Yazd:

Ayatollah Haj Sheykh Mohammad Saduqi

Shirazi:

Ayatollah Seyyed 'Abdol-Hoseyn Dastgheyb

Hojjat-ol-Eslam Haj Sheykh 'Abdol-Pahim Rabbani

Hojjat-ol-Eslam Naser Makarem Shirazi

Hojjat-ol-Eslam Seyyed Monireddin Hoseyni

Mazandaran:

Hojjat-ol-Eslam Haj Sheykh 'Abdollah Javadi

Hojjat-ol-Eslam Seyyed Zia'eddin Ruhani

Hojjat-ol-Eslam Seyyed 'Abdol-Karim Hashemi-nezhad

Hojjat-ol-Eslam Seyyed Kazem Nur Mofidi

Kermanshahan:

Hojjat-ol-Eslam Sheykh Mohammad Yazdi

Hojjat-ol-Eslam Haj Agha Mojtaba Haj-akhand

Lorestan:

Ayatollah Haj Seyyed Mohammad-Baqer Tabataba'i Borujerdi

Hojjat-ol-Eslam Haj Seyyed Hasan Taheri Khorrasabadi

Semnan:

Hojjat-ol-Eslam Haj Sheykh Abol-Qasem Khas'ali

Bushehr:

Hojjat-ol-Eslam Mohammad-Hasan Nabavi

Zanjan:

Hojjat-ol-Eslam Haj Seyyed 'Abbas Abu-Torabi

Kerman:

Hojjat-ol-Eslam Dr Mohammad-Javad Bahonar

Hojjat-ol-Eslam Mohammad-Javad Hojjati

Hamadan:

Ayatollah Haj Seyyed Asadollah Madani

Seyyed Kazem Akrami

**Azerbaijan:**

Ayatollah Haj Seyyed Mohammad-'Ali Qazi Tabataba'i

Ayatollah Haj Mirza 'Ali Meshkini

**Khuzestan:**

Hojjat-ol-Eslam Seyyed Mohammad-'Ali Musavi Jazayeri

Hojjat-ol-Eslam Shейkh Mohammad Karami

Hojjat-ol-Eslam Shейkh Gholam-Hoseyn Jam'i

Dr Hamed Karimi

**Gilan:**

Hojjat-ol-Eslam Haj Shейkh Mohammad Mohammadi Gilani

Hojjat-ol-Eslam Haj Shейkh Mehdi Rabbani Anleshi

Dr Zia'i

**Various Groups Support Candidates**

Tehran AYANDEGAN in Persian 24 Jul 79 pp 3,12

[Text] A number of political, religious and social groups have appointed the following candidates for the Assembly of Sages:

Democratic Party of the People of Iran:

**Gilan:**

Mahmud K'tand-zadeh (M. A. Behazin)

Religious Community and Islamic Republican Party of Kashan and Natanz:

Hojjat-ol-Eslam Haj Agha Mohammad Emami Kashani

Candidates nominated by Ayatollah Qomi and Ayatollah Shirazi:

**Khurasan:**

Hojjat-ol-Eslam Mirza Javad Agha Tehrani

Hojjat-ol-Eslam Sheykh Hoseyn Vahid Khorasani

Hojjat-ol-Eslam Mirza 'Ali Agha Falsafi

Hojjat-ol-Eslam Sheykh Hasan 'Ali Morvarid

Hojjat-ol-Eslam Sheykh Abol-Hasan Shirazi

Hojjat-ol-Eslam Sheykh Mehdi Novghani

Dr. Mahmud Ruhani

Candidates of Qom Religious Community:

Sistan and Baluchestan:

His Eminence Musavi 'Abdol-'Aziz

Hojjat-ol-Eslam Seyyed Mohammad-Taqi Hoseyni

Urmieh:

Hojjat-ol-Eslam Seyyed 'Ali-Akbar Qoreysli

Hojjatollah Sheykh Jaber Fazel

Candidates of Revolutionary Organization in 4 provinces:

Fars: Iraj Kashkuli

Gilan: Hoseyn Hoseyn-jani Moqaddam

Khuzestan: 'Abbas Saberi

Kordestan: Farhad Amini

Candidate of Islamic Republican Party in Ilam Province:

Ayatollah Sheykh 'Abdol-Rahman Heydari

Candidate of Society for Coordination of Islamic Activities:

Ilam Province: Ayatollah Haj Sheykh Mohammad-Taqi Morvarid

Qom Theologians' Society candidates for Tehran:

Ayatollah Haj Morteza Ha'eri Yazdi

Ayatollah Haj Mirza Baqer Ashtiani

Ayatollah Haj Seyyed Mahmud Taleqani

Hojjat-ol-Eslam Dr Seyyed Mohammad Beheshti  
Hojjat-ol-Eslam Haj Sheykh Mehdi Ha'eri Yazdi  
Hojjat-ol-Eslam 'Ali-Akbar Hashemi Rafsanjani  
Abol-Hasan Bani-Sadr  
Eng 'Ezzatollah Sahabi  
Habibollah 'Asgar Ovladi  
Hojjat-ol-Eslam Dr 'Ali Ghafuri

Religious Community of Ahvaz:

Candidates in Khuzestan are as follows:

Ayatollah Seyyed Mohammad Ja'far Moravvej  
Ayatollah Sheykh Mohammad Karami  
Hojjat-ol-Eslam Sheykh Abol-Qasem Ansari  
Hojjat-ol-Eslam Seyyed 'Ali Shafi'i

Moslem Students' Society of Tehran University:

Its candidates are:

Ayatollah Seyyed Mahmud Taleqani  
Mas'ud Pajavi  
Dr Kasem Sani  
Dr Habibollah Peyman  
Dr 'Ali-Asghar Haj-Seyyed-Javadi  
Eng. 'Ezzatollah Sahabi  
Dr Tahereh Saffar-zadeh  
Hojjat-ol-Eslam Dr 'Ali Ghafuri  
Dr Naser Katusian  
Dr 'Abdol-Karim Lahiji

Moslem Students' Society of Sharif Technical University:

Ayatollah Taleqani

Dr Habibollah Peyman

Dr 'Ali-Asghar Haj-Seyyed-Javadi

Mas'ud Rajavi

Dr Kazem Sami

Eng 'Ezzatollah Sahabi

Dr Tahereh Saffar-zadeh

Hojjat-ol-Eslam Dr 'Ali Ghafuri

Dr Naser Katuzian

Moslem Students' Society of Teknikum College of Tehran:

Its nominees are as follows:

Ayatollah Taleqani

Dr Habibollah Peyman

Dr 'Ali-Asghar Haj-Seyyed-Javadi

Mas'ud Rajavi

Dr Kazem Sami

Eng 'Ezzatollah Sahabi

Dr Tahereh Saffar-zadeh

Hojjat-ol-Eslam Dr 'Ali Ghafuri

Dr Naser Katuzian

Dr 'Abdol-Karim Lahiji

Freedom-lovers' Group, and Monothest Group of the Bazaar, and Affiliated Syndicates:

These groups have presented a common list as follows:

Ayatollah Seyyed Mahmud Taleqani



Ayatollah Zanjani

Ayatollah Ha'eri Tehrani

Ayatollah Shahab Eshraghi

Hojjat-ol-Eslam Seyyed-Hadi Ruhani

Hojjat-ol-Eslam Motavvali Behbehani

Hojjat-ol-Eslam Tasuji

Dr Seyfeddin Nabavi

Dr Aghashahi

Haj Mohammad Zakeri

Haj Mohammad-'Ali Kamali Monfared (representing the Bazaar people)

Hojjat-ol-Eslam Haj-'Azimi

Haj-Qasem Javaheri

Ahmad Sheykhha

Parviz Fathipur (nominated by government offices employees)

Seyyed Maser Rangraz (representing the workers)

Central Province:

Hojjat-ol-Eslam Afqahi

Hojjat-ol-Eslam Haji Seyyed Ahmad Kalantar

Eng Seyyed Kazea Puhani

Ayatollah-zadeh Ruhani

Yazd:

Ayatollah Saduqi

Khorasan Province:

Ayatollah Afqahi

Hojjat-ol-Eslam Seyyed Mohammad-'Ali Shirazi

Ayatollah-zadeh Shirazi

Dr Shahidi

Isfahan:

Ayatollah Khademi

Hojjat-ol-Eslam Ahmadi

Tabriz:

Ayatollah Qazi Tabataba'i

Dr Angaji

Kerman Province:

Hojjat-ol-Eslam Zeyghandi

Hojjat-ol-Eslam Fahn Kermani

Urumiyeh:

Hojjat-ol-Eslam Sheykh Mohammad Fovzi

Dr Mofatteh

Mazandaran Province:

Hojjat-ol-Eslam Zamani

Gonbad District:

Haji-Agha Mirza'i

Mahabad:

Mulla-Karim Shahrkandi

Mulla-Fahim 'Abbasi

The coalition groups of the Revolutionary Movement of the Moslem People of Iran [JAMA], Movement of the SASH Islamic Organization, and the JONBESH [Movement] have presented their candidates as follows:

East Azerbaijan:

Ahmad Hanif-nezhad

Hoseyn Khosrovshahi

Haj Musa Sheykh-zadegan

Chahar-Mahal and Bakhtiari:

Ahmad Nurbakhsh

Khorasan:

Taher Ahmad-zadeh

Mansur Bazargan

Mahmud Del-asa'i

Dr Sirus Sahawi

Ostad Mohammad-Taghi Shari'ati

Dr Mehdi 'Asgari

Zanjan Province:

Hadi Mo'tameni (for Zanjan)

Karim Seyyed-Javadi (for Kazvin)

Semnan:

Dr Kharrazi

Fars Province:

Dr Hasan Asadi Lari

Sa'id Shahsovandi

Dr Kasra'ian

Mohsen Mahluji

Gilan Province:

Hadi Purgol

Taher Khosh-kholq

Shahbaz Shahbazi

Mazandaran Province:

Hasan Akbari Marzani

Dr Mohammad-Reza Ruhani

Dr Morad-'Ali Zohari

Seyfollah Kabirian

Abuzar Vardasja

Hamadan:

Eng Davud Milani

"Rah-e Haqq" Mojahedin Organizations:

Tehran: Ayatollah Seyed-Mahmud Taleqani

Ayatollah 'Allameh Yahya Nuri

Ayatollah Hashemi Rafsanjani

Abol-Hasan Bani-Sadr

'Ali-Akbar Ajili (representing craftsmen and workers)

Central Province: Ayatollah Haj Shoykh Hoseyn-'Ali Montazeri

Khorasan: Hojjat-ol-Eslam Khamene'i

Isfahan: Ayatollah Haj-Agha Jalal Taheri

Yazd: Ayatollah Sheykh Mohammad Saduqi

Shiraz: Ayatollah 'Abdol-Hoseyn Dastgheyb

Kerman: Hojjat-ol-Eslam Dr Mohammad-Javad Bahonar

Kermanshah: Hojjat-ol-Eslam Sheykh Mahmud Yazdi

Lorestan: Ayatollah Mohammad-Baqer Tabataba'i Borujerdi

Semnan: Hojjat-ol-Eslam Sheykh Abol-Qasem Khaz'ali

Zanjan: Hojjat-ol-Eslam Haj-'Abbas Abu-Torabi

Mazandaran: Hojjat-ol-Eslam Zia'eddin Ruhani

Gilan: Hojjat-ol-Eslam Haj Sheykh Mohammadi Gilani

Hamadan: Ayatollah Haj Seyyed Asadollah Madani

West and East Azerbaijan: Ayatollah Haj Seyyed Mohammad-'Ali Qazi  
Tabataba'i

"Malek Ashtar" Monotheist Organization:

Central Province:

Great Ayatollah Haj Sheykh Hoseyn-'Ali Montazeri

Khorasan Province:

Ayatollah Haj Sheykh Abol-Hasan Shirazi

Hojjat-ol-Eslam Seyyed-'Ali Khamene'i

Ostad Mohammad-Taqi Shari'ati

Isfahan Province:

Ayatollah Haj-Agha Hoseyn Khademi

Ayatollah Haj-Agha Jalal Taheri

Dr Hasan Ayat

Yazd: Ayatollah Haj Sheykh Mohammad Saduqi

Shiraz:

Ayatollah Seyyed 'Abdol-Hoseyn Dastgheyb

Ayatollah Naser Makarem Shirazi

Hojjat-ol-Eslam Haj Sheykh 'Abdol-Rahim Rabbani

Hojjat-ol-Eslam Seyyed Monireddin Hoseyni

Kermanshahan:

Hojjat-ol-Eslam Sheykh Mohammad Yasdi

Hojjat-ol-Eslam Haj-Agha Mojtaba Haj-akhund

Mazandaran:

Hojjat-ol-Eslam Haj Sheykh 'Abdollah Javadi

Hojjat-ol-Eslam Seyyed Zia'eddin Ruhani

Lorestan:

Ayatollah Haj-Agha Seyyed Mohammad-Baqer Tabataba'i Borujerdi

Hojjat-ol-Eslam Haj Seyyed Hasan Taheri Khorramabadi

Semnan: Hojjat-ol-Eslam Haj Sheykh 'Abdol-Qasem Khas'ali

Bushehr: Hojjat-ol-Eslam Mohammad-Hasan Nabavi

Kerman:

Hojjat-ol-Eslam Dr Mohammad-Javad Bahonar

Hojjat-ol-Eslam Mohammad-Javad Hojjati

Hamadan:

Ayatollah Haj Seyyed Asadollah Madani

Seyyed Kazem Akrami

Azerbaijan:

Ayatollah Haj Seyyed Mohammad-'Ali Qazi Tabataba'i

Ayatollah Haj Mirza-'Ali Meshgini

Khuzestan:

Hojjat-ol-Eslam Seyyed Mohammad-'Ali Musavi Jasayeri

Hojjat-ol-Eslam Sheykh Mohammad Karani

Hojjat-ol-Eslam Sheykh Gholam-Hoseyn Jan'i



Dr Hamed Karimi

Sistan and Baluchestan:

Musavi 'Abdol-'Aziz

Hojjat-ol-Eslam Seyyed Mohammad-Taqi Hoseyni

Gilan:

Hojjat-ol-Eslam Haj Sheykh Mohammad Mohammadi Gilani

Dr Zia'i

Zanjan:

Hojjat-ol-Eslam Haj Seyyed-'Abbas Abu-Torabi

Urumiyeh:

Hojjat-ol-Eslam Seyyed 'Ali-Akbar Joreysbi

Hojjat-ol-Eslam Sheykh Jaber Fazeli

Theologians' Society of Iran:

Central Province:

Ayatollah Haj Sheykh Hoseyn-'Ali Montazeri

Hojjat-ol-Eslam Haj Sheykh Lotfollah Safi

Khorasan:

Ayatollah Haj Sheykh Hoseyn Vahid Khorasani

Hojjat-ol-Eslam Haj Mirza-Javad Tehrani

Hojjat-ol-Eslam Haj Sheykh Abol-Hasan Shirazi

Hojjat-ol-Eslam Seyyed-'Ali Khamene'i

Hojjat-ol-Eslam Haj Sheykh 'Ali Tehrani

Ostad Mohammad-Taqi Shari'ati

Isfahan:

Ayatollah Haj-Agha Hoseyn Khademi

Ayatollah Haj-Agha Jalal Taheri

'Ali-Akbar Parvareh

Dr Hasan Ayat

Yazd:

Ayatollah Haj Sheykh Mohammad Saduqi

**Fars:**

Ayatollah Seyyed 'Abdol-Hoseyn Dastgheyb  
Hojjat-ol-Eslam Naser Makarem Shirazi  
Hojjat-ol-Eslam Haj Sheykh 'Abdol-Rahim Rabbani  
Hojjat-ol-Eslam Seyyed Monireddin Hoseyni

**Azerbaijan:**

Ayatollah Seyyed Mohammad-'Ali Qazi  
Ayatollah Haj Mirza-'Ali Meshgini

**Khuzestan:**

Hojjat-ol-Eslam Seyyed Mohammad Musavi Jazayeri  
Hojjat-ol-Eslam Sheykh Mohammad Karasi  
Hojjat-ol-Eslam Sheykh Gholam-Hoseyn Jami  
Dr Hamed Karimi

**Gilan:**

Hojjat-ol-Eslam Haj Sheykh Mohammad Mohammadi Gilani  
Hojjat-ol-Eslam Haj Sheykh Mehdi Rabbani Aleshi  
Hojjat-ol-Eslam Dr Zia'i

**Mazandaran:**

Hojjat-ol-Eslam Haj Sheykh 'Abdollah Javadi  
Hojjat-ol-Eslam Sheykh Hadi Ruhani  
Hojjat-ol-Eslam Seyyed 'Abdol-Karim Hashemi-nezhad  
Hojjat-ol-Eslam Seyyed Kazem Nur Mofidi

**Kermanshahan:**

Hojjat-ol-Eslam Sheykh Mohammad Yazdi  
Hojjat-ol-Eslam Haj-Agha Mojtaba Haj-akhund

**Lorestan:**

Ayatollah Haj Seyyed Mohammad-Baqer Tabataba'i Borujerdi  
Hojjat-ol-Eslam Haj Seyyed Hasan Taheri Khorramabadi

**Semnan:**

Hojjat-ol-Eslam Haj Sheykh Abol-Qasem Khas'ali

**Bushehr:**

Hojjat-ol-Eslam Mohammad-Hasan Nabavi

Zanjan Province:

Hojjat-ol-Eslam Haj Seyyed 'Abbas Abu-Torabi

Kerman:

Hojjat-ol-Eslam Haj Sheykh Mohammad Bahonar  
Hojjat-ol-Eslam Sheykh Mohammad-Javad Hojjati

Hamadan:

Ayatollah Haj Seyyed Asadollah Madani  
Seyed Kazem Akrami

Sistan and Baluchestan:

Musavi 'Abdol-'Azis  
Hojjat-ol-Eslam Mohammad-Taqi Hoseyni

Urmiyeh:

Hojjat-ol-Eslam Seyyed-'Ali-Akbar Qoreysli  
Hojjat-ol-Eslam Sheykh Jaber Fazeli

Nominations to Assembly of Sages

Tehran AYANDEGAN in Persian 25 Jul 79 p 12

[Text] A number of other political, religious and social parties and groups have announced the nomination of the following persons for the elections of the Assembly of Sages:

Society of Azerbaijanis:

Tehran:

Ayatollah Taleqani  
Eng Hasibi  
Mehdi Azar  
Jalal Ghani-zadeh  
Haj Mohammad-'Ali Fakher  
Hasan Nazih  
Ebrahim Karimabadi  
'Ali-Asghar Parsa  
Seyyed-Mehdi Hashemi  
Dr 'Abbas Sha'bani

East Azerbaijan:

Ayatollah Haj Mohammad-'Ali Angaji  
Ayatollah Eshraghi  
Eng Moqaddam Maraghehi  
Jalal Ghani-zadeh  
Modarres  
'Ali-Asghar Parsa

Mashhad:

Taher Ahmad-zadeh  
Abol-Fazl Qasemi  
Mahmud Sana'i

West Azerbaijan:

Ayatollah Fozai  
Ayatollah Qoreyski  
Mashallah Buzchalu

Zanjan: Ayatollah Haj Mirza Abol-Fazl Zanjani

Radical Movement of Iran:

Tehran:

Dr Rahim 'Abedi  
Hasan Nazih  
Simin Daneshvar  
Khalil Reza'i  
Mostafa Rahimi  
Gholam-Reza Mortazavi  
Naser Pakdaman  
Taqi Makki-neshad

Tabriz:

Ayatollah Angaji  
Ayatollah Eshraghi  
Rahmatollah Moqaddam Maraghehi  
Dr Ahmad 'Ali-zadeh  
Dr Abolfathi

Central Province: Dr Farajollah Naseri

Mazandaran: Seyyed Saleh Nabafti

Tudeh Party of Iran:

Tehran:

Nureddin Kianuri  
Ehsan Tabari  
Mohammad-'Ali 'Amul  
'Abbas Mojri  
Saber Mohammad-zadeh  
Asaf Ramdideh

Azerbaijan:

Anushiravan Ebrahimi  
Hoseyn Jovdat

Khorasan: 'Ali Khaveri

Kermanshah: Reza Shaltuki

Mazandaran:

Abu-Torab Baqer-zadeh  
'Ali Lame'i

National Front of Iran:

Tehran:

Eng Kazem Hasibi  
Ebrahim Karimabadi  
Nosratollah Amiri  
Dr Mehdi Azar  
Dr Karim Sanjabi

Cherikha-ye Feda'i-ye Khalq Organization:

Gilan: Mohammad-Reza Jovshani Aaleshi

Tehran:

Heshmatollah Ra'isi  
Roghieh Daneshgari  
Mostafa Madani

Revolutionary Organization:

Tehran:

Dr 'Ali Sadeqi

Farhad Amini presented before from the province of Kurdistan, has been dropped from the election list of this Organization.

**Mojahedin-e Khalq Organization, and Coalition Groups:**

The Struggling Moslems' Movement, the Mojahedin-e Khalq, the Revolutionary Movement of the Moslem People of Iran, and the Islamic Organization of Shovra having had formed a coalition, have released a joint communique, as a final list of their candidates:

**Tehran:**

Dr Nezameddin Qahhari is to replace Dr Kazem Sadi (reason: ministers have to resign in order to be able to participate in the Assembly of Sages).

Central Province: Hasan Sharif (from Kashan)

Isfahan Province: Ayatollah Haj Seyyed Jalal Jalaleddin Taheri  
Rahmatollah Khaleqi  
Seyyed Abol-Fazl Mir-Shams Shahshahani  
Salavati

Fars: Javad Bara'i is to replace Sa'id Shahsavandi (because of advanced age)

Hamadan: Dr Yahya Naziri

**Progressive Workers of Tehran:**

Tehran: Mehdi Haj Qazi

**Religious Community of Ilam:**

Ayatollah Heydari  
Ayatollah Morvarid

**Religious Community of Kerman:**

Hojjat-ol-Islam Mohammad-Javad Hojjati Kermani  
Hojjat-ol-Islam Dr Mohammad-Javad Bahonar

**Movement of Struggling Moslems:**

**Tehran:**

Ayatollah Taleqani  
Dr Habibollah Peyman



Dr 'Ali-Asghar Haj-Seyyed-Javadi  
Mas'ud Rajavi  
Dr Kazem Sami  
Eng 'Ezzatollah Sahabi  
Dr Tahereh Saffar-zadeh  
Hojjat-ol-Eslam Dr 'Ali Ghafari  
Dr Naser Katusian  
Dr 'Abdol-Karim Lahiji

East Azerbaijan:

Dr Hasan Eftekhari  
Ahmad Hanif-neshad  
Dr 'Ali-neshad Sarikhani  
Dr Mohammad Milani  
Eng Hasan Shahidi  
Dr Sa'id Raja'i

Khorasan:

Ostad Mohammad-Taqi Shari'ati  
Taher Ahmad-zadeh  
Dr Delasa'i Sheykh-'Ali Tehrani  
Mansur Bazargan  
Dr Sirus Sahawi

Candidates of Miscellaneous Groups

Tehran AYANDEGAN in Persian 28 Jul 79 p 12

[Text] Another group of parties and societies has presented its nominees  
for the Assembly of Sages as follows:

Iranian Nation Party:

West Azerbaijan:

Hojjat-ol-Eslam Mulla Rahim 'Abbasi  
Kaka Fahim Farazi  
Mehdi Aghasi

Cherikha-ye Feda'i Khalq:

Tabriz: He'matollah Mohammadi Golchin (worker)

Turkman-Sahra:

Shir-Mohammad Derakhshandeh (Tumaj)

'Abdol-Hakim Makhtum

Khuzestan:

Nasim Khaksar

Naser Khaksar

Moslem People's Republican Party:

Khorasan:

Religious leaders:

Haj Mirza Javad-Agha Tehrani

Haj Hasan Vahid Khorasani

Haj Hasan-'Ali Morvarid

Haj 'Ali-Agha Falsafi

Haj Abol-Hasan Shirazi

Haj Mohammad Novghari

Dr Mahmud Ruhani

Islamic Republican Party:

Khorasan:

Ayatollah Haj Mirza Javad Tehrani

Ayatollah Haj Sheykh Abol-Hasan Shirazi

Ostad Mohammad-Taqi Shari'ati

Hojjat-ol-Eslam Seyyed 'Abdol-Karim Hashemi-meshad

Hojjat-ol-Eslam Seyyed Mohammad Khamene'i

Jalaleddin Farsi

Dr Mahmud Ruhani

College of Banking Sciences:

Ayatollah Seyyed Mahmud Taleqani

Dr Habib Peyman

Dr 'Ali-Anghar Haj-Seyyed-Javadi

Mas'ud Rajavi

Dr Kasem Savi

Eng 'Ezzatollah Sahabi

Doctress Tahereh Saffar-zadeh

Hojjat-ol-Eslam Dr 'Ali Ghafuri

Dr Naser Ketuzian

Dr 'Abdol-Karim Lahiji

**Councils of Turkmen-Sahra:**

Shir-Mohammad Derakhshandeh Tumaj  
'Abdol-Hakim Makhtum

**Organization of Unity of Struggle for the Creation of Workers'  
Class Party:**

Majid Zarbakhsh

**Students of National University:**

**Tehran:**

Ayatollah Seyyed Mahmud Taleqani  
Dr 'Ali Ghafuri  
Abol-Hasan Beni-Sadr  
Dr Habibollah Peyman  
Ostad Jalal Ganjei  
Mrs A'zam Taleqani  
Mas'ud Pajabi  
Eng 'Ezzatollah Sahabi  
Dr Hasan Habibi  
Dr 'Ali-Asghar Haj-Seyyed-Javadi

**Candidate of a Group of Gilanis and Inhabitants of Rasht:**

Hasan Hesam

**National Front of Iran:**

**Tehran:**

Dr Karim Sanjabi  
Ebrahim Karimabadi  
Eng Kazem Hasibi  
Dr Mehdi Azar  
Nosratollah Amini

**East Azerbaijan:**

Ayatollah Haj Mirza Mohammad-'Ali Angaji  
Asghar Parsa  
Malek-Qasemi  
Jalal Fanni-zadeh

**West Azerbaijan:**

Eng Farvardin

Khorasan:

Taher Ahmad-zadeh  
Abol-Fazl Qasemi

Fars:

Habibollah Zu-olqadr  
Khosrov Qashqa'i  
Sadeq Sarfaraz

Gilan:

Eng Kordestani  
Mehrdad Arfa'-zadeh  
Nasraddin Musavi

Kerman: Shapuri

Isfahan:

Dr 'Abdol-Karim Anvari  
Adib Borumand  
Kazem Al-e Rasul

Kermanshah:

Mohammad-Reza Eqbal  
'Ali-Ashraf Mamuchehri  
Eng Mohammad Tavasoli

Mazandaran: Dr Yusef Jalali Musavi

Ilam: Mohammad-Kazem Soleyman-neshad

Khuzestan: Dr Mohammad-Reza Pashed

Khorramabad: Mohammad Pur-sartip

Besharat Political Group:

Tehran:

Eng Ahmad Mosaddeq  
Eng Kazem Hasibi  
Dr Mehdi Azar  
Hasan Nazih  
Dr Bahim 'Abedi  
Dr 'Ali-Anghar Haj-Seyyed-Javadi  
Ebrahim Karimabadi

Dr Mohammad-'Ali Molavi  
Dr Manuchehr Farhang  
Nosratollah Amini

East Azerbaijan:

Ayatollah Haj Mirza Mohammad-'Ali Angaji  
'Ali-Asghar Parsa  
Jalal Ghani-zadeh  
Malek-Qasemi

West Azerbaijan: Eng Farvardin

Isfahan:

Adib Borumand  
'Abdol-Karim Anvari  
Kazem Al-e Rasul

Khorasan:

Dr Abol-Fazl Qasemi  
Taher Ahmad-zadeh

Kerman: Shapuri

Fars:

Khosrov Qashqa'i  
Habibollah Zu-olqadr  
Sadeq Sarfaraz

Mazandaran: Dr Yusef Jalali Musavi

Gilan:

Kordestani  
Mehrdad Arfa'-zadeh  
Eng Shamseddin Gharavi

Khorramabad: Mohammad Pur-sartip

Khuzestan: Dr Mohammad-Reza Rashed

Kermanshah:

Mohammad-Reza Eqbal  
'Ali-Ashraf Manuchehri  
Dr Karim Sanjabi

### Complete List of Tehran Candidates

Tehran AYANDEGAN in Persian 29 Jul 79 pp 1,2

[Text] The deadline for registering the names of candidates for the elections of the Assembly of Sages was over last night, and altogether 122 names had been registered at the Governor's Office of Tehran.

Of these 122 nominees 11 are women, and the name of Dr Karim Sanjabi is not on the list. The leader of the National Front of Iran had previously stated, that registration formalities were not necessary, and that he would go to the Assembly of Sages should people want him to do so. Also, Ayatollah Montazeri and Shейkh Sadeq Khalkhali, both of whom are resident in Qom, have nominated themselves from Tehran.

Following is the list of the 122 candidates, in the order registered at the Governor's Office of Tehran:

1. Mohsen Jurabi
2. Cholan-'Ali Malul
3. 'Ali-Akbar Ajili
4. Mohammad Kaveh Tuyserkani
5. Nezameddin Qahhari
6. 'Ali Gol-zadeh (Ghafuri)
7. Mas'ud Pajavi
8. Hozhabr Khosrovi Azerbaijani
9. Habibollah Peyman
10. Mostafa Madani
11. Poghieh Daneshgari
12. Haj Mohammad-'Ali Fakher
13. Jalal Farzi-zadeh
14. Dr Naser Katuzian
15. Heshmatollah Pa'isi
16. Yahya Nasiri (Ayatollah 'Allameh Nuri)
17. Dr Sohrab Khodabakhshian
18. Simin Movvahed Dulikhani
19. Mohammad-Reza Asir-Aslani
20. Mehdi Haji Qazi Tehrani
21. 'Aziz Danesh Rad
22. Postan Shahrezadi



- 23 Tahereh Saffar-zadeh
- 24 Eng Shahrokh Vakhshuri
- 25 Hasan Nazih
- 26 Esma'il Pazelpur
- 27 'Ali-Asghar Haj Seyyed Javadi
- 28 Dr 'Abdol-Karin Lahiji
- 29 Hoseyn Afshar Moqaddam
- 30 Khosrov Seyf
- 31 'Abdol-Majid Zarbakhsh
- 32 Faramarz Tabari
- 33 'Ali Sadri
- 34 Mostafa Jamhari
- 35 Babak Zahra'i
- 36 Vigen Zargarian
- 37 Naser Fatemi
- 38 Jalal Mofid
- 39 Dr Behruz Borumand
- 40 Ehsanollah Afshari
- 41 Gholam-Reza Mortazavi
- 42 Davud Taqi Makdi-nezhad
- 43 Zia'eddin Khajeh Karimeddini
- 44 Dr Nur-'Ali Tabandeh
- 45 Morteza Aladpush
- 46 Mohammad-'Ali 'Amu'i
- 47 Nureddin Kiamuri
- 48 Ehsan Tabari
- 49 Maryam Farmanfarma'ian
- 50 Asef Razmdideh
- 51 Saber Mohammadi-zadeh
- 52 'Ali Sadeqi
- 53 Seddiqeh Nabavi
- 54 Ayatollah Sadeq Khalkhali
- 55 Abol-Qasem Rafi'i
- 56 Ahmad Shahab
- 57 Dr Seyyed 'Ebadollah Mahmudian
- 58 Zahra Rahnavard (Zohreh Kasemi)
- 59 Dr Seyyed Ahmad Fardid
- 60 Sheykh Hoseyn Lankarani
- 61 Seyyed Mehdi Hashemi
- 62 Ayatollah Montazeri
- 63 Abol-Hasan Badi-Sadr
- 64 Col Asghar Qa'em-maqani
- 65 Ayatollah Taleqani
- 66 'Ali Esma'ili
- 67 Ebrahim Karimabadi
- 68 Dr Sergun Bit Ushana
- 69 Hadi Sudbakhsh
- 70 Seyyed Yusef Hashemi
- 71 Afkham-o-Sadat Ahmadi Abri
- 72 Mohammad-Reza Sadeqi

- 73 Farideh Garman
- 74 Manuchehr Mas'udi
- 75 Dr Hasan Habibi
- 76 Eng 'Ezzatollah Sahabi
- 77 Seyyed Ahmad Taqavi-zadeh
- 78 Dr Ahmad Haritash
- 79 Mahmud Javidan
- 80 'Abbas-'Ali Mazlum Jahromi
- 81 Parvaneh Pruher
- 82 Naser Yamin Mardukhi Kordestani
- 83 Seyyed Mahmud 'Enayat
- 84 Habibollah Zu-ol-qadr
- 85 Darvish Stepardi (Ashot)
- 86 Dr Seyyed Sadeq Naqavi
- 87 'Abbas Hajari Bajestani
- 88 Mohammad Hasan Khan Shafaqi
- 89 Hojjat-ol-Eslam Seyyed 'Abdol-Majid Iravani
- 90 Vazgen Qadimian
- 91 Dr Mofatteh
- 92 Sheykh Mostafa Pahnoma
- 93 Hrayr Khalatian
- 94 Ahmad Tahab
- 95 Abol-Qasem Rafi'i
- 96 Dr Mahmud Reza'i Hanjani
- 97 Seyyed Naser Rangraz
- 98 Seyyed Hadi Barnia
- 99 'Ali-Reza Jahandar
- 100 Fakhraddin Hejazi
- 101 Dr 'Abbas Sheybani
- 102 Haj Mohammad Zakeri
- 103 Haj Ramadan Haji Esma'ili
- 104 Lotfollah Meysami
- 105 Dr Rahim 'Abedi
- 106 Mir-Karim Musavi Karimi (Ayatollah Musavi Ardabili)
- 107 Mohammad-Reza Ja'fari
- 108 A'sam-o-Sadat 'Ala'i Taleqani
- 109 Mrs Monireh Gorji
- 110 Hojjat-ol-Eslam Hoseyn Ansarian
- 111 Hormoz Bahmanpur
- 112 Khalil Haqiqat
- 113 'Abbas 'Abbasi
- 114 Dr Hasan Tavanalian Fard
- 115 Morteza ... (no surname)
- 116 Nosratollah Amini
- 117 Gholam-'Ali Hassas
- 118 Jalil Hoquei
- 119 Naser Enqeta'
- 120 Esma'il Khoyi
- 121 Dr Gholam-Reza Tayanian
- 122 Hojjat-ol-Eslam Hadi Hataei

Nominations by Clergy

Tehran AYANDEGAN in Persian 29 Jul 79 p 2

[Text] The following persons have been nominated by the Society of Struggling Clergymen of Tehran, for the Assembly of Sages:

1. Ayatollah Haj Sheykh Hoseyn 'Ali Montazeni
2. Ayatollah Haj Seyyed Mahmud Taleqani
3. Hojjat-ol-Eslam Dr Seyyed Mohammad-Hoseyn Beheshti
4. Hojjat-ol-Eslam Seyyed 'Abdol-Karim Musavi Ardabili
5. Hojjat-ol-Eslam Dr Mohammad Mofatteh
6. Hojjat-ol-Eslam Dr 'Ali Ghafuri
7. Dr Abol-Hasan Bani-Sadr
8. Dr 'Abbas Sheybandi
9. Mohammad 'Arab (worker)
- 10 Mrs Monireh Gorji

CSO: 4906

# MOJAHEDIN EVACUATE QOM OFFICE

Tehran AYANDEGAN in Persian 7 Jul 79 p 2

[Text] Qom--PARS NEWS AGENCY--Following the Thursday attack on the training center of the Islamic Revolutionary Guards in Qom, which resulted in the injury of several guards, last night (Thursday night) the people of Qom gathered in front of the office of the Mojahedin National Movement of that city and asked that the office be closed in Qom. In order to avoid possible clashes the revolutionary guards of Qom arrived at the scene. Finally some of the clergy interceded and dispersed the crowds. According to the PARS correspondent, yesterday morning thousands of people once again gathered in front of the office of the Mojahedin National Movement in Qom and asked for the evacuation of the office. Finally despite warnings by revolutionary guards, the people entered the Mojahedin building by shouting "Allah Akbar" (God is Great) and forced the residents out of the building.

The report indicates that the members of the Mojahedin National Movement office were taken through the angry crowd by the guards and after transferring them to the staff headquarter of the revolutionary guards in Qom they were sent to their homes one by one. It was decided the representatives of the People's Mojahedin Organization and Revolutionary Staff of Qom will take an inventory of what is in the building.

Following the Qom events, the evacuation of the building of Mojahedin National Movement, the revolutionary public prosecutor of Qom issued the following statement:

Because of the armed attack in Qom, it is clearly announced that in Qom and Arak judicial districts, other than the guards, disciplinary and military personnel on duty, no one is allowed to carry weapons and war equipment.

All the guards, police and gendarmarie officials are strictly ordered to perform their duty of disarmament and to arrest those who carry arms and weapons with Islamic power and decisiveness. Establishment of armed groups--beside those mentioned above--is forbidden and violators will be prosecuted as anti-revolutionary and conspirators against the Islamic Republic. If the military or the disciplinary guards neglect these instructions, they cannot be forgiven.

Karimzadeh, Islamic Revolutionary Public Prosecutor of Qom and Arak.

#### Announcement of the Guard's Staff

Following the attack on Qom's revolutionary training center, on Thursday the following statement was issued by the revolutionary guards staff.

As reported in the news, yesterday for the third time in one week the Islamic Revolutionary Guards Training Center in Qom was attacked. This time some of our guard brothers were severely injured.

Following yesterday's attack a group of people of Qom gathered at the location of the Mojahedin National Movement (Park-e Ahahr and the former Women's Organization) and started giving harsh slogans against the Mojahedin movement and held them responsible for the attack.

In order to protect the members of the Mojahedin National Movement the Islamic Revolutionary Guards of Qom took the security and complete control of the area in their hand and prevented clashes between the members of the movement and people who had gathered in the area until morning. It was reported that today (Thursday) over 5,000 people went to the headquarters of the Mojahedin National Movement. In order to protect the Mojahedin and keep them away from any attack and potential danger,--upon their own request--the guards took them to Qom's Islamic revolutionary guards staff. However, unfortunately those who intend to change the facts and raise disturbances said that Mojahedins were arrested. We hereby would like to inform the mass-media and Iranian Moslem people that Qom's Islamic Revolutionary Guards Staff has not and does not intend to attack, and interfere in the issue of Mojahedin Movement.

Since the interference of the members of the Mojahedin Movement in the recent developments has not yet been clarified, these people are completely free and any action taken by them or other groups to make provocations to stimulate and raise disturbances are severely condemned.

9044

CSO: 4906

# ARMY STRENGTH OF 150,000 MEN FORESEEN

Tehran ETTALA'AT in Persian 7 Jul 79 p 9

[Text] General Jahangir Iravani who had requested to retire during the events of 13 Khordad 42 [5 June 1963] because he disagreed with the regime talked about the army at an Iran Party gathering. He discussed the formation of armies throughout the world, since 2500 years ago and said that the cost of maintaining the U.S. Army is outrageous. Finally he said that the Soviet revolutionary army can be used as a model for Iran's national army.

The foundation of this army was outlined by the famous Trotsky which was accepted by Lenin. To form the army of the people the young revolutionary soldiers, non-commissioned officers and officers were used and the high-ranking officers were mostly dismissed. The use of some as instructors was criticized.

Regarding the purification of the Iranian army, Gen Iravani said: During the era of Reza Khan, with their erroneous military training, the French, in reality, prepared the grounds for the downfall of Iran's Army.

As in Shahrivar 1320 [23 August-22 September 1941], our army was demolished in one second and its puppet commanders fled to the cities and ate bread, cheese and grapes in the squares.

Iravani said: From the beginning the United States tried to impose on us their old arms and weapons left from the Korean War. He added: Acceptance of old weapons and the training given by U.S. advisors resulted in the nation's victory over such an army last year.

About the utilization of the army Iravani said: Our army needs 150,000 personnel. Their expenses will be low and it will be enough for protecting our borders.

The president should be the commander of the army. The commanders of the divisions, brigades, and the Chief of Staff should be appointed by the parliament and the army council in the parliament.

It is obvious that, if necessary, all the people could be used as soldiers to defend the country and by giving a short term training they can be dispatched to the front.



The establishment of a Council of Soldiers to form the people's army will be a rightful action. I have heard that the Council of Soldiers in the air force will be disbanded. That is not a correct decision. The other issue is regarding national mobilization which consists of two types of mobilization: relative and general. The relative mobilization means that within 48 hours people will be summoned to the service and this is customary in England and Israel. After receiving short trainings, the soldiers are dispatched to the front. General mobilization takes place when the country is faced with general attack and the army with 150,000 personnel is not enough in which case all of the nation and those who can carry and use weapons will be summoned to service to throw out the enemy out of the country.

Without any doubt the formation of such an army would be realistic and would require a small budget.

9044

CSO: 4906

# MOJAHEDIN PROTEST TO SUPREME COURT

Tehran ETTELA'AT in Persian 5 Jul 79 p 12

/Text/ By issuing the following statement the People's Mojahedin Organization has denied the statement made by the Islamic revolutionary general prosecutor who had said "the reason for delay in Se'adati's trial is because the organization's representative has refused to show up at the prosecutors office." The organization has announced that it has always been ready to give explanation and has officially informed the Islamic revolutionary prosecutor:

The announcement of People's Mojahedin of Iran regarding the sheer lie of the Islamic revolutionary general prosecutor: In the name of God and in the name of the heroic people of Iran. This is the same statement published in today's papers and signed by the interrogator of the Islamic revolutionary prosecutor's office which was broadcasted exactly from the radio and was the headline of the Islamic Republic newspaper.

It is so pretended that despite the request of the revolutionary prosecutor, the reason for the delay in the trial of our captive brother Seyyed Mohammad Se'adati has been because the organization representative has not appeared to answer the questions of the interrogator.

Since for some time the radio and television have been spreading lies against Iran People's Mojahedin Organization, we are inevitably informing all of the heroic people through the press that:

On 28 Khordad /18 June/ after about 2 months of lack of attention and not getting any results by referring to the revolutionary council and Mr Hadavi, the revolutionary prosecutor, and the charges made by Iran People's Mojahedin for the unlawful arrest, torture and the intentional publishing of the so-called interrogation papers, we received a letter from the general prosecutor's office. In the letter, it had been requested to send a representative to answer the questions of the prosecutor. Immediately, after the receipt of the letter, we responded that if the prosecutor's office would take responsibility for the arrest, interrogation and whatever that has happened to our captive brother and also take responsibility for the departments under its supervision, we would be ready for any explanation. A few days later the

the exact letter of the prosecutor and the Mojahedin response were submitted to the press which were published verbatim in some papers for public knowledge. As we had mentioned in our letter to the prosecutor, considering that many other evidences indicated lack of attention and irresponsibility of the authorities, naturally we had the right to ask the prosecutor, before any explanations on the activities of our brother Se'adati, to first specify who has been officially responsible for the arrest, interrogation and publishing of those papers, especially that in a propagandistic radio interview, by overlooking the judicial impartial role, the prosecutor had used the word espionage in discussing our captive brother. The return receipt of our letter to the prosecutor's office dated 29 Khordad [19 June] is available and is photocopied.

Then on 9 Tir [30 June], after 2 months and a few days from the arrest and torture and 27 days from the date of the hunger strike by Se'adati, we submitted a detailed report on his responsibilities to the heroic people of Iran. In the afternoon of the same day we received another letter from the prosecutor's office which has been photocopied.

Although the prosecutor had left our letter unanswered regarding accepting responsibility and had avoided clarifying its position, in the second letter received from the prosecutor we had been summoned to give explanations on the charges that we had made on 25 Khordad [15 June]. On 11 Tir [2 July] the representative of the organization went to see the interrogator with the letter of introduction, which has been photocopied. By submitting the same report on the responsibility of the captive Mohahed (and giving other explanations which were necessary in connection with the charges made by the organization) any obstacle for the continuation of the prosecution was removed.

However, unfortunately the prosecutor's office again refused to respond to the charges made by us and only verbal answers were given which naturally the prosecutor is responsible.

Therefore, it is noticed that the prosecutor's statement today indicating that the delay from the trial was caused because the representative of the organization did not appear is nothing but a sheer lie. This, more and more, has darkened our perspective regarding a fair trial and impartial interrogations by the authorities.

We cannot avoid expressing our regret and surprise when we heard again today that instead of condemning the mace bearers and glaive bearers who had closed the way on the peaceful and quite demonstrations of more than one hundred thousand people in Tehran, Mr Hadavi, free from his official responsibilities (without distinguishing between right and wrong!) had only given advice as to inviting all to avoid bias towards groups. According to the system of the Islamic Republic, the rightful invitation of the Moslem university students for comforting the families of martyres who have participated sit-in demonstrations is not considered a crime. On the contrary

we expected that as a responsible prosecutor Mr Hadavi would condemn the mace bearers and those who have at this time opened fire on innocent people from a so-called Islamic position. Is it too much to expect the prosecutor to remind everyone of standards of freedom in every society, demonstration and marches and to punish those who violate those standards? It is not the responsibility of the prosecutor to see who is guilty? And he should not have stopped the demonstrations and gatherings by fists, mace and bullets. Doesn't this show his bias towards a special group and isn't this an irresponsible action before God and the people. However, unfortunately it seems as though despite releasing most of the devoted persons to the previous regime including SAVAK agents and the disbanded Rastakhiz communities, it is again the People's Mojahed who are pointed out and are under the pressure of the department he (Hadavi) directs.

Yes, it is still the People's Mojahed who should be captive and tortured, go on hunger strikes in the heat of the summer for more than one month (despite the fact that this organization has accepted his responsibility and his family on a sit-in demonstration is attacked and even the movement of his sympathizers for comforting the mothers of the martyres and prisoners is led to bloodshed.)

But Mr Prosecutor, if you want the real reasons for the confusion of conditions and group bias, one of the factors is you. Yes, you who prevented the coroner from visiting the tortured "mojahed" on the days following the arrest. You did not give us a clear answer for 2 months. You called us spies. Despite finding out about the participation of SAVAK agents in the interrogation of the captive mojahed, (the evidence was presented to Ezzatollah Sahabi and Mosavi Ardabili and we also informed you) you did not take any action (whereas you knew what position that element had in your Guards Corps). You who cannot yet take responsibility for the publishing of the interrogation papers by the department which are under your responsibility.... And you who seem as though have the mission of deliberately hurting and putting under pressure, in one way or the other, Iran's Mojahedin-e Khalq.... However, according to our revolutionary tradition and usual procedure, as we have also proven this time, we finally divulge everything to the heroic nation so that they could judge everything (including our errors and defects). Therefore, we end our response to the Prosecutor's statement with the following message from Koran:

All we need is God and a good lawyer.

Mojahedin-e Khalq 13 Tir 58 [4 July 1979].

9/344

CSO: 4906

BRIEFS

WORK ON A-PLANT STOPS--A West German firm intends to stop the construction work of an atomic thermal power station in Iran, because it has not been paid for the work done. The firm has also alleged that Iran owes them more than 1 billion for the erection of nuclear reactors on the coast of the Persian Gulf, which were at present in the final stages of construction. --BBC. [Text] [Lahore THE PAKISTAN TIMES in English 29 Jul 79 p 1]

WOMEN CANNOT BECOME MAGISTRATES--Teheran, 30 Jul--Koranic law prohibits Iranian women from becoming magistrates, Iranian Justice Minister, Ahmad Seyed Javadi, said here today. Speaking to a group of women working as trainees in his administration and WHO, during the regime of the deposed Shah, had successfully passed the national exam for entering the magistracy, Mr Javadi said that they "could work in the legal administration or become lawyers."--AFP [Text] [Lahore THE PAKISTAN TIMES in English 31 Jul 79 p 9]

CSO: 4820

# STRUGGLE BETWEEN OIL PRODUCING COUNTRIES, MONOPOLIES DISCUSSED

Baghdad AL-JUMHURIYAH in Arabic 25 Jun 79 p 6

[Article by Dr Muhammad 'Abd al-'Aysi: "The Monopolies and Ways of Robbery Without Developing the Oil Producing Nations"]

[Text] The relative victory which the oil producing nations achieved in the struggle to bring oil prices up to a reasonable level has provoked the petulant octopus of the diversified, multi-national, Western monopolistic companies into planning twisted ways of exerting various pressures to cripple the course of continuous payment into developmental projects in the developing nations generally and the oil exporting nations specifically. One of these ways is to raise the prices of manufacturing materials and food-stuffs, such as wheat and rice, to unreasonable levels, on the pretext that economic inflation in the capitalistic nations is closely associated with their control over chronic speculation with hard currency rates, especially the dollar, which is the basis of payment for oil and for most of the developing nations' imports or exports. The objective of this is to increase the developing nations' dependency on the West economically, politically, technologically, and culturally.

The final outcome at which the West and its companies aim is to deepen the daily distress of the consumer in these countries, to decrease those countries' budgets earmarked for growth projects for schools, institutes, universities, hospitals, roads, various industries and housing projects, and to obstruct everything that helps to improve the standard of living and nourishment of the developing peoples, especially the Arab people.

However, the preceding remarks about the methods of robbery and trickery have become clear to every Arab citizen who follows the policy of monopolistic companies' octopus in the industrial nations generally regarding this struggle, we will review some of the individual practices of the unseen means of warfare which these monopolies employ against the trends of liberation from increasing Western dependency in the developing nations.

1. Encouraging the export of non-productive and frivolous consumer goods in order to encourage the amassing of goods and to strengthen the consumer inclination for rapidly-consumed goods by introducing variety and diversity, such as similarity of development of models and producing "improvements" of them.



2. Following the policy of shipping spoiled or damaged goods or goods that have been stored for a long time to markets of the oil producing nations on the pretext that "their prosperity came without work."

This game simply is the exporting of merchandise which is returned seasonally to the foreign companies from their local or European markets and which has become dated or had model changes, or the date permitted for the goods' circulation in the producing country has elapsed, so that they are withdrawn from the markets, such as canned foodstuffs, etc., clothing and trinkets. When the developing nations' requests for quantities of these goods arrive, without their specifications being defined scientifically by the importing officials, either out of ignorance of the required specifications or because of haste (and how much of that there is in these countries!) due to the pressing need for them becoming intensified because there was no previous planning. Therefore these goods are shipped to and distributed in the developing nations' markets and get into the hands of consumers who learn, after it is too late, that they are damaged or spoiled or bad in some way, and then the citizenry's complaints increase. But what's the use? The monopolistic companies have already sold the goods and have received their credits and costs in hard currency. There are many examples of such goods as these, including foodstuffs and non-foodstuffs which are wellknown to the average citizen, from spoilage due to fermentation to dried out automobile tires and readymade clothes which are uncoordinated as to style and colors and from which emanate the odors of long storage time and chemical sprays often used in "cheap, tacky" clothing.

The most serious thing about all this is the constraint on the supply of and the gambling with drugs exported to some developing nations that do not have laboratories to control and perform precise analysis at the level required, despite the international agreements to establish certain guarantees in this area.

3. Goods for export only. These goods are not of the quality needed to maintain markets, as is assumed and well-known with certain ones, but are consumer goods which are impossible to market in the producing nations because they lack the sufficient minimum of required standardized specifications in order to be sold in markets in the producing country. However, they can be exported to the markets of the developing nations in which strict standards and controls are not imposed on specifications to the degree required in the technologically advanced countries. By way of one of the innumerable examples, one study reported that 90 percent of the grain produced in America cannot be marketed or processed there for purposes of food because it is sullied, above the permitted limit, with certain chemicals, poisons, and rot from grain storage, etc.

4. Speculating with the prices of export materials without previous warning on various pretexts.

5. Obstacles and delays in implementing development projects in order to put off importing their requirements at the times agreed upon, the

imposition of unspoken conditions in order to justify them for employment in these countries.

6. Obstacles and delays in the availability of spare and supplementary parts for factories and machinery. The alternative is to rely upon spare parts resembling the originals or to manufacture some of them locally in an inaccurate manner, out of necessity. This affects the life of the machines and leads to their rapid "write off," so that they have to be replaced by new ones in a shorter period of time and from the producing nations and their monopolistic companies again. Thus imports are used up, and this is what the developing nations are experiencing these days in many of the projects, whether in the governmental or private sector.

7. Lack of requiring necessary standards for industrial, family and individual safety at home and at work, despite the occasional issuance of certain certificates. These requirements are assumed and required on all products, such as household goods, electrical products, children's toys and furniture, etc., in order to guarantee the individuals' safety and the suitability of equipment throughout the period of life-expectancy.

8. The minutes of conferences and seminars on bringing technology to the developing nations clearly show us the matter of intensive opposition by the international monopolies to the exportation of technology. They want to block its export and block the sending of information required to capably manage and operate the development projects without always having to rely on foreign experts. This ploy has become much more evident recently in the 70's, especially against the liberated Arab countries.

Many Western officials have arrogantly called for the need to safeguard technology and not to participate in its development in the developing nations, since that would make these nations strong enough to damage the best interests of their monopolistic companies in the various areas of the world. Also it has become much more difficult at times to get the developing nations' requests for higher studies in technological fields accepted in Western universities.

9. Establishing a worthless training program, unsuitable in its contents for workers, as part of the deal of constructing certain development projects and factories.

It shallowness increases the participants' lack of interest in obtaining the maximum benefit from the training, as compared to their interest in diversion and enjoyment abroad.

From what was presented, this inhumane treatment by the nations of the imperialist companies in imposing the straitjacket of necessary dependence on the developing countries impels us to emphasize the need for action among the developing nations in order to coordinate their affairs by adopting a policy of cooperation and assistance to rid themselves of this straitjacket.

Some Arab officials have called recently for the need to adopt a principle of tying export agreements, and the flow of oil to the advanced nations, to a timely program possessing a definite deadline for the transfer of technology to the developing nations, including the Arab countries.

Iraq has supplied many of the diverse initiatives with regard to ways of strengthening the development projects and supplying their requirements from within the country by relying on national cadres to implement several of the development projects, which had a great deal of success, by emphasizing expansion in vocational education and guiding young people towards it, by participation of the faculties of universities, and institutes in developing the development projects through the activity of industrial and agricultural study committees, by emphasizing the adoption of higher study research in the universities regarding these projects' needs, solving these problems and participating in opening technical and scientific training sessions at all levels, by creating distinct and separate forms for agricultural projects, by drawing up plans for the projects' development and by attempts to decrease reliance and dependency on foreign exports by relying on Arab expertise and developing it constantly. These actions require some coordination and mutual exchange of views, and need the benefit of the experiences of organizations on the regional and national levels, as well as the cooperation of friendly nations.

7005

CS0: 4802

PROGRESS OF OIL REFINING SINCE REVOLUTION DISCUSSED

Baghdad AL-JUMHURIYAH (Saturday Supplement) in Arabic 30 Jun 79 p 3

[Article: "National Cadres Are Beginning Direct Implementation of Projects"]

[Text] The oil refining industry in the country has gone through important changes from the days when this operation was carried out in an extremely primitive fashion with the goal of assuring the needs of a very limited local population through self-sufficiency, up to the present time when the changes found their expression in numerous manifestations. The technological level of the industry, the size of the projects, the relative extent of its distribution over the various areas of the country, and the extent of amalgamation with the other sectors of the national economy were all in the forefront of these manifestations.

Against this background, we can identify the following stages of development through which the refining industry has passed:

First, the use of primitive methods which crystallized out of the intention of the old population in the Kirkuk area to benefit from petroleum seeping out of the earth's fissures, with the objective of extracting fuel for their lamps. In this stage, the governor Midhat Pasha established a refinery which is considered to be the first of its kind in the Arab world. That was in 1872 in the Mandal area in Ba'qubah.

Second, the emergence of the relatively modern refining industry since 1928 when the Al-Wand refinery began operations with an initial capacity of 500 barrels per day, later increasing to 4,250 barrels a day in 1931. Another unit was added in 1937 with a capacity of 8,000 barrels daily. This refinery which was owned by the Khanaqayn oil company, a subsidiary of the monopolistic Anglo-Iranian company, continued to be the sole source of supply for the country's petroleum derivatives, despite the fact that this need could be fulfilled by the Abadan refinery, which was also owned by the parent company.

Third, in 1952, the Governmental Oil Refineries Agency was established, which was supposed to take over the responsibility of refining and

distributing petroleum products. Therefore the ownership of the Al-Wand refinery and the distribution facilities for the derivatives were transferred to it, but the actual administration remained in the hands of the Khanaqayn oil company, which undertook this on behalf of the agency in exchange for a fixed fee of 150,000 dinars yearly for 10 years.

Fourth, these circumstances remained in effect until the Al-Dawrah refinery began operations in 1955. It was marked by its distinctive geographic location and by its leading the refining industry away from the traditional framework which had directly tied it to the private objectives of the foreign monopolies. Thus this project represents the true, modern and progressive beginning of the refining industry in the country, so that since that time, it has changed into the only source of production and bottling of many petroleum derivatives such as oils, lubricants, waxes, etc.

The refinery began operations with a production capacity of 24,000 barrels a day, and increased in 1956 to 31,000. In 1959 a new refinery unit was added with a capacity of 24,000 barrels daily. Also in that same year, the Iraqization of workers in the refinery began after the termination of service of all foreign exploiters, who numbered 150 officials and technicians. The refinery depended upon self-direction in arranging for all services, materials, and equipment which it required to continue production in view of the unavailability of complementary industries in the country. Therefore, the requirements of the job increased, such as water, electricity, repair and maintenance shops, and bottling and receptacle factories.

In 1957, construction of Refinery No 1, with a 25,000-ton per year capacity, got underway, followed in 1968 by Refinery No 2 with a capacity of 36,000 tons yearly.

#### Developments After the Revolution

Fifth, during the stage following the national, progressive July revolution of 1968, the situation changed completely. The refining industry blossomed, and its development was marked by the following characteristics:

A. Radical changes were made in the existing refineries with respect to their production capacities and the complementary nature of their equipment and products. For that reason, Refinery No 3 was constructed with a capacity of 60,00 tons annually to fulfill the needs of an increasing local market. Factories to produce lubricants and waxes, a factory to produce barrels, and refinery and service units were added, so that the production capacity of Al-Dawrah refinery increased to 85,000 barrels daily. The refinery began to produce agricultural lubricants and similar products for motors and diesels, as well as plastic containers for bottling lubricants.

B. Several refineries were constructed in different areas of the country, specifically the Basrah refinery, capacity 70,000 barrels per day, whose operation was carried out directly by Iraqi national cadres, the Kirkuk



refinery, capacity 30,000 barrels per day, which was completed during the period June 1972-July 1973 by national cadres, the al-Samawah refinery with a capacity of 10,000 barrels per day, and the Bayji refinery with a similar production capacity.

#### What Happened Regarding the Basrah Refinery?

C. After that several developments emerged which the Iraqi national cadres of technicians and workers handled successfully. For the first time the Basrah refinery was expanded in accordance with international specifications, in a comparable length of time, and at a cost of 20 million dinars less than the international bids submitted for this purpose. The cost of completion amounted to approximately 14 million dinars, including the cost of materials and equipment amounting to 7,250,000 dinars. The international companies had submitted bids for this expansion to the tune of approximately 34 million dinars, but the Ministry of Petroleum rejected them and requested, at the recommendation of his excellency the minister, that the project be carried out by skilled, national cadres whose numbers during the concentrated training sessions were augmented by some friendly experts for a short period. From the beginning, therefore, it was possible to set up a high-level, specialized work team to carry out oil projects. The work of implementing the Basrah refinery expansion was started on 1 June 1977, and actual production will begin next month. Its production capacity will be increased from 3,500,000 tons of various petroleum products to 7 million tons annually, or an increase of from 70,000 to 140,000 barrels per day. In that way, the national cadres will have completed the first stage of this expansion, and accordingly, the second stage of producing premium and improved grades of gasoline will be implemented in the future. This refinery will provide the southern area provinces with all their various petroleum product needs and will strengthen their export capabilities.

Because of the importance of the national cadres' participation, Mr Ridha Dhiya', director of the Basrah refinery expansion project, emphasized the ability of the technical work team, which accomplished the expansion, to carry out any other oil project at a level not a bit less than international efficiency and expertise in the field. Mr Dhiya' referred to the initiatives which accompanied the project's accomplishment by saying, "Our workers and engineers many times have worked 16 hours a day to speed up implementation, while safeguarding its essential high level. Consequently our skilled Iraqi cadres have courageously passed a successful modern test, ensuring their effective ability to efficiently and creatively undertake the most difficult of technical problems, which our people's enemies hope they cannot do in order that they may impose their own guardianship over us. Despite that, our people, with the guidance of the ideas of the party and Revolution leadership, have smashed these false delusions, have taken their proper place in the sun, and have begun to direct their own vital affairs appropriately and successfully."

#### Future Projects

With regard to projects and expansions set to be constructed in the refinery industry, Mr Faruq 'Assem 'Abd al-Rahman, chief of the General Organization of the Oil Refining and Gas Industry, had this to say:

"Work is underway at the present time to expand the existing refineries and to construct a number of new refining projects. This will cover the increasing consumer requirements in the country and strengthen export capabilities to external markets. We can make this intention clearer with the following facts:

1. Expansion of the Basrah refinery to increase production capacity from 70,000 to 140,000 barrels daily, through the direct implementation and complete accomplishment of our creative Iraqi national cadres.
2. Doubling the production capacity of the Bayji refinery by increasing it to 20,000 barrels per day, also by means of direct implementation of the organization's cadres.
3. Building the Salah al-Din refinery with a daily capacity of 70,000 barrels. The mechanical equipment and civil engineering works are being readied now, and the hope is that it will be completed during 1980.
4. Construction of a refinery in the north with a daily capacity of 150,000 barrels. It is considered to be the largest refinery to be built in this country, and its construction will be initiated during the next few months.
5. A refinery for export. This is one of the huge projects requiring further study, and it is expected that it will be constructed in the southern area of the country.
6. Construction of a new unit for the production of lubricants, with a capacity of 100,000 tons annually. It is expected to be operational sometime next year."

7005

CSO: 4802



## BRIEFS

**AIRPORT CONSTRUCTION**--The foundations of the new Baghdad International Airport will be laid down next Wednesday which is expected to cost about ID 245 million. The airport is designed to meet future expansions till the year 2000 when the airport is expected to receive 9 million passengers a year. It is designed by the General Establishment of Roads and Bridges in cooperation with international specialists in this field and it includes 18 aircraft parks on the tarmac connected with terminal buildings together with auxiliary parks for emergencies, VIP hall and wings officials receptions and short meetings. The main buildings also include a communication center, control tower, a building for air freight and navigation and subways to maintenance sections and aircraft hangers. The services buildings comprise of restaurants accommodating 5,000 persons a day and building for cargo services, fire fighting, aircraft refueling station and a three storeyed car park with a capacity of 3,000 cars. The airport is scheduled to be completed towards the end of 1981. [Text] [Baghdad BAGHDAD OBSERVER in English 27 Jul 79 p 8]

CSO: 4802

## CONDITIONS SET FOR REOPENING BANK OF PALESTINE IN GAZA

Jerusalem JERUSALEM POST in English 13 Aug 79 p 2

[Text]

GAZA. — The Gaza military governor is prepared to permit the reopening of the Bank of Palestine, which has been closed since the 1967 Six Day War, on condition that the bank submit to the administrative control of the Bank of Israel.

A spokesman for the military government explained that this control is necessary to guarantee that bank funds are not used to finance terrorist activity against Israel.

The spokesman declared, "We are not opposed to resumption of the bank's operations, but we insist that it submit to the rules and regulations of the Bank of Israel."

Hasham a-Shawwa, chairman of the bank's board of governors, said the board applied last week to the government for permission to reopen the bank following the release by Egyptian authorities of 1.25m. Egyptian pounds held in Cairo vaults for the last 13 years.

"We, for our part, do not admit to being under the jurisdiction of the Bank of Israel," Shawwa said. "We are not an Israeli bank."

But he told *The Jerusalem Post* that, "because Gaza is under military occupation," the decision would be in the hands of the military government. This implies that the bank's board would accept the condition if it meant the difference between reopening or remaining closed.

Shawwa declared he was now awaiting an official response from the military government to his request to reopen the bank. He then added that, once the bank is functioning, he would like to conduct transactions with other Arab banks, particularly in Jordan and Kuwait, although he expressed doubt that this would be permitted by the military government.

Dr. Hatem Abu Ghasala, a member of the bank's board, recently returned from Cairo where he succeeded in persuading the authorities to release the bank's assets. Bank of Israel officials announced several weeks ago that they had agreed to the Gaza-based bank's reopening.

CSO: 4820

'AL-WATAN': TREATY FAILED TO IMPROVE EGYPTIAN PEOPLE'S LOT

Kuwait AL-WATAN in Arabic 13 Aug 79 p 1 LD

[Article by Fu'ad Matar: "Diagnosis of the Personal Envoy"]

[Excerpts] In an interview published by a U.S. magazine, Robert Strauss, President Carter's personal envoy to the current negotiations between the Egyptian regime and Israel, said in reply to a question on the situation in Egypt and on whether President al-Sadat will face internal difficulties if he does not offer his people tangible results for the peace treaty: "The Egyptian people are happy with the peace treaty, which is clear when you talk to members of the public. But it is only fair to ask how long this state of affairs will last. On thanksgiving day (probably meaning the holy 'Id al-Adha) someone is bound to say: I have no more bread than before, and my food has not improved. But the Egyptian people believe that peace will be effective and good for them. On the other hand the Israelis are not as happy: They are happy but strongly concerned about their security. You can call this a psychological complex, which is understandable when you look at their past history. They are more tense than the Egyptians."

What is interesting about Ambassador Robert Strauss's statement is that he is diagnosing the Egyptian problem, which needs not diagnosis but treatment. Any Egyptian citizen knows about his economic condition and does not need Ambassador Strauss or anyone else to tell him that it is a difficult condition.

But when diagnosis--just diagnosis--comes from the side which is expected to deal with this difficult condition, it becomes something ridiculous. It is the U.S. administration on which the Egyptian regime is relying and pinning its hopes for salvation. If it were not for that reliance and those hopes, President al-Sadat would not have burned all his bridges with the Arab countries, whose aid continuously provided a reasonable solution to his regime's economic problems.

What is surprising is that, even though the United States has nothing to offer President al-Sadat's regime but a (diagnosis) of Egyptian economic

conditions, instead of saying something to or about the United States to make it aware of its shortcomings, al-Sadat is renewing his attack on the Arabs and again calling them "midgets to be made aware of their place." And this is despite the fact that the decision to boycott his regime economically has not been fully implemented.

This method will not satisfy the Egyptians, who have become involved in the question of the Egyptian-Israeli peace and are daily realizing that it is not the kind of peace they wanted, but rather a trap into which they have fallen. They are daily coming to feel that the agent who involved them was the regime and none other. Therefore, they assume that this regime must save them from this involvement, before they decide to save themselves.

Finally, people will not wait indefinitely, and the Egyptians are almost at the limit of their patience, as President Carter's personal envoy attests.

CSO: 4802

AFTER VISIT TO USSR, JUNBLATT WARNS PLO ON U.S. TALKS

Beirut MONDAY MORNING in English 13-19 Aug 79 pp 30-35

[Interview with Walid Junblatt, head of Progressive Socialist Party, by Louis es-Said in Beirut]

[Text]

The leader of Lebanon's Progressive Socialist Party, Walid Junblatt, has warned the Palestine Liberation Organization to watch out for "traps" in its dialogue with the United States, which he said was imminent.

Junblatt was talking to *Monday Morning* in a private interview last week, upon his return from a visit to Moscow, where he held talks with senior Soviet officials.

The socialist leader was apparently concerned that the PLO might rush into a deal with Washington which would lead to the permanent settlement of some of the Palestinian refugees in Lebanon.

Noting that both his party and the Soviet Union expected a PLO-U.S. dialogue to be launched sooner or later, Junblatt said: "We are aware of the dangers of the dialogue, and we believe the PLO should not be in a hurry. In other words, not any offer presented to the Palestinians will be the final offer. The PLO should take into consideration the interests of all the Palestinians — inside Palestine and outside it."

He said he had made it clear to the Soviets that "we were helping the Palestinians and would always do so, but that we were also concerned about the Lebanese problem and the Lebanese people, who have suffered a great deal because of this crisis...We would be very annoyed, to say the least, by any

compromise which is made at the expense of Lebanon's nationalist majority."

The main purpose of his visit to Moscow, he said, was "to explain to (the Soviets) certain issues relating to Lebanon, which is my main, my only concern. My first thoughts are for Lebanon, and then I think about other problems."

But the Lebanese and Palestinian problems are linked, especially in South Lebanon, and "that is why the Lebanese should make a joint effort to help the Palestinians solve their problem," Junblatt said.

The message he brought back from Moscow to President Elias Sarkis and Premier Selim Hoss, he added, was one of total support for the sovereignty and independence of Lebanon and total opposition to any partition plan.

There was no room for comparison between the Soviet and American positions on Lebanon and the Arab world, he added, noting that despite the favorable statements made by U.S. officials recently. "I don't think that U.S. policy is working in favor of any solution in Lebanon...For the time being, the U.S. policy and the national aspirations of the Lebanese and the Palestinians cannot be reconciled."

The full interview:

**What was the purpose of your visit to Moscow? Did you go in your capacity as leader of the Progressive Socialist Party, or as a representative of the National Movement?**

I was invited by the Central Committee of the Soviet Communist Party. There is a very old, stable, solid relationship between the PSP and the Soviet Communist Party. It started, of course, when my father (the late PSP founder and leader, Kamal Junblatt) started it a long time ago, and we are still following the same line.

The purpose of the visit was to clarify our position in Lebanon and also to understand from the officials there what their Middle Eastern positions are.

I was there last year. I get an invitation every year, and can go whenever I want to. This time, I went in response to an

invitation addressed to the PSP, but at the same time I represent the National Movement and can explain its positions.

**With whom did you hold talks?**

Well, I met Mr. Andrei Kirilenko (member of the Politburo of the Soviet Communist Party's Central Committee) and Mr. Boris Ponomarev (candidate for Politburo membership). We talked about Lebanon, the Palestinian problem, the Middle East crisis and some international issues — but mainly Lebanon.

Where Lebanon is concerned, it is understandable that the Lebanese problem is linked to the Palestinian problem. There is no way to disengage the two problems. That is why the Lebanese should make a joint effort to help the Palestinians solve their problem.



As for the South, it is a very dangerous and sensitive area. It could one day lead to an escalation — started by Israel, obviously.

Regarding the Egyptian-Israeli treaty, there is no way to accept it. It can never bring stability to the area. The Soviets reject it entirely, as we do, and they think it can achieve nothing but temporary unilateral peace for Egypt but will not solve the basic issue — the Palestinian problem.

**Did your discussions cover the Syrian and Iraqi situations?**

It is the Soviets' opinion — and ours — that the Arabs, to serve their interests, must unite. We hope the Arabs will.

**So the Soviets were in favor of the Syrian-Iraqi unity project?**

We did not discuss that. We concentrated mainly on Lebanon's internal problem. The Soviets are definitely for the sovereignty of Lebanon and its independence, and against any plan to partition Lebanon. They are definitely with the Lebanese government, especially its efforts to restore its authority in the South.

**This Soviet position has been reiterated several times. Did you feel that there was any inclination on their part to go beyond declarations of principles and take practical measures to help end the Lebanese crisis?**

What do you mean by practical measures? What can the Soviets do, beyond theoretical support? It is a great thing that we have this support. They are backing us at the United Nations.

The Soviets are not going to send the Red Army here. We cannot ask the Soviets to send their armies to solve the Lebanese problem. Lebanon has the support of a very big power, one of the

biggest in the world, which is a great thing. Now it is up to the Lebanese people and government to make use of this support. We cannot ask them to send the Red Army here. We, the Lebanese, must help ourselves first.

When it comes to just and right solutions, the Soviets are helping all countries in the world, including Lebanon. They are helping the people of Africa against colonialism — Rhodesia, South Africa, Southwest Africa Namibia — and other Third World countries, like India and Vietnam.

But they can't go beyond certain limits of intervention. That could lead to a major confrontation between them and the Americans, which is not acceptable.

As I said, we cannot ask the Soviets to send the Red Army. We have to solve our own problems. We have to understand our problems and realize that only we can solve them.

**From what you heard, does the Soviet Union expect the Lebanese crisis to end soon, or does it expect more violence in the country?**

As I told you before, we have to understand that our problem is basically linked to the Palestinian problem, and it is now concentrated in the South. We cannot reach a solution of our own problem until the Palestinian problem is solved. We have to wait and be patient — to help the Palestinians solve their problem, as I said.

Without the solution of the Palestinian problem, the Lebanese problem can only be solved in certain parts of the country. But the problem of the South is mainly linked to the Palestinian problem, and the South is a very dangerous area where anything can happen.



**Does this mean that the Soviets expect more turmoil in the South?**

I didn't say that.

**What do you mean, then?**

Sorry. Not everything can be published in the newspapers.

**What is the Soviet attitude toward the PLO's dramatic breakthroughs in Western Europe and the talk about imminent PLO-U.S. negotiations?**

We think the move toward Western Europe is a positive thing. It is not that dramatic, but it's a breakthrough. It could lead the European countries and people to understand the Palestinian problem better.

It will take time before all aspects of the Palestinian problem are understood by the countries and people of the West, but I would generally assess the PLO's move as good and positive.

As for U.S.-Palestinian talks, they will happen some day. It is only natural. The U.S. will sooner or later recognize the PLO as the sole representative of the Palestinian people. But the PLO should not be in a hurry to be recognized. Time is on its side; time is working in favor of the PLO inside and outside Palestine.

**So we can say that the Soviet expect the U.S.-PLO dialogue to happen?**

No, no, we cannot say that. But we can say that any foreign observer, be he Soviet or anything else, realizes that one day it will happen.

**Did you feel these developments have the approval of the Soviet leaders?**

The question is vague. All we can say is that the U.S.-PLO dialogue is already beginning. What we have now is a timid start, but it is going to happen. That is our assessment, and it is also the assessment of the Soviets.

We are aware of the dangers of the dialogue, and we believe the PLO should

not be in a hurry. In other words, not any offer presented to the Palestinians will be the final offer. The PLO should take into consideration the interests of all the Palestinians — inside Palestine and outside it.

We, as a Lebanese delegation, made it clear to the Soviets that we were helping the Palestinians and would always do so, but that we were also concerned about the Lebanese problem and the Lebanese people, who have suffered a great deal because of this crisis.

One of the major topics we discussed with the Soviets was the Lebanese crisis: we always remember the Lebanese people, who have suffered for over four years because of the Middle Eastern crisis and because of the Palestinian problem.

Where the PSP, the National Movement and the Lebanese silent majority are concerned, we would be very annoyed, to say the least, by any compromise which is made at the expense of Lebanon's nationalist majority.

**Did you detect any shift in Moscow's attitude toward Mr. Arafat?**

No. Why should there be a shift? For over 20, 30 years, the Soviet policy has been clear and consistent, in favor of Arab and Palestinian interests. Now it is up to us, the Arabs, to understand this policy. I think the Palestinians understand it, but some Arabs don't.

The Soviets can't be more Arab than the Arabs. It's up to us. It is our problem.

**What was Moscow's attitude toward the recent Moslem Brotherhood disturbances in Syria?**

We did not discuss that problem. But of course, we expressed our concern as a party about those internal problems and their consequences. As a party, we always reject and condemn any religious tendency, any religious move.

**Did you discuss the attempted coup in Iraq?**

**No, we did not.**

**Did you feel there were strains between the Soviets and either Iraq or Syria?**

**We concentrated on the Lebanese problem. The focus of our discussions was the Lebanese problem, which is a very big problem.**

**But you did discuss the Egyptian-Israeli peace treaty?**

**That treaty will achieve nothing except a separate peace. It will not give the Arabs their legal rights, and it will fail. In fact, it has already failed. What have its practical results been? Mr. Sadat got some sand in Sinai. Sand is not enough. There's a lot of sand in the Arab world.**

**Were you briefed on the results of the superpower summit in Vienna regarding this treaty?**

**No, that was beyond the scope of my visit. I went to Moscow to discuss relations between our party and the Soviet Union, and to explain the Lebanese problem in detail — to underscore it.**

**The summit is something between the superpowers, although, of course, it was a very important step.**

**Do you see any possibility of the Camp David process evolving to gain Soviet approval?**

**No, I do not.**

**What do you feel your visit to Moscow has accomplished?**

**Well, such visits are always good to maintain and improve relations between the PSP and the Soviet Communist Party. And I had a chance to explain our position in Lebanon to high-ranking Soviet officials — to explain to them certain issues relating to Lebanon, which is my main, my only concern. My first thoughts are for Lebanon, and then I**

**think about other problems. It is important for me to explain the Lebanese problem, don't you think?**

**Did you carry any messages to Moscow from the Lebanese authorities?**

**No.**

**Did you bring back any messages from Moscow to President Sarkis?**

**No, not to my knowledge. I am meeting with the President today, actually. I'm having lunch with him, and then going to a meeting with Dr. Hoss. The message I will deliver is clear. As I said before, the support of the Soviet Union is a very good thing.**

**You have visited both Moscow and Washington. How would you compare American and Soviet attitudes toward the Lebanese problem and the Arab cause?**

**This, too, is a vague question, but what I can say is this: When I went to the U.S., they were mostly concerned with the Camp David agreement. It was in October last year. It's not a question of comparison. The Americans were concerned about Camp David at that**

**'I don't think U.S. policy is working in favor of any solution in Lebanon'**

**time. Now I think they are changing their position. Nevertheless, they are still supporting the Israeli hard-line attitude, or at least they are unable to restrain Israel from attacking Lebanon, for instance. Now they are on the threshold of their presidential elections, and the Zionist lobby's power is increasing.**

**So up till now, I don't think that U.S. policy is working in favor of any solution in Lebanon. Perhaps later it will change. I hope so.**

Of course, there are certain positive U.S. declarations about Lebanon, like Mr. Vance's condemnation of the use of American weapons, etc. But we are still having daily bombs from our friends out there — from Saad Haddad and Israel — and we are still having death and destruction in Lebanon.

We have to wait and see, but for the time being, the U.S. policy and the national aspirations of the Lebanese and the Palestinians cannot be reconciled.

This is why the PSP's position is that a PLO-U.S. dialogue would be a positive thing if it leads to recognition of the PLO, but that the PLO should be aware of the dangers, of the traps that may be built into any vague offer that is made to it.

The attitudes of the U.S. and the Soviet Union cannot be compared. It is not a question of comparison. As I said, the Soviet Union has had a consistent line. But the trouble is that we — meaning the Arabs — can't make up our minds. We have not yet been able to achieve that enigmatic thing, Arab unity. Why? There are so many problems, so many stupid problems. There are local reasons and international reasons.

There are reports that your party is drifting away from the National Movement. Could you explain what is happening to the alliance?

Not at all. On the contrary. The alliance is still going. The National Movement still exists, and is improving. It is a solid alliance.

We have presented a new program, a proposal to reinforce the alliance, and it is going to be discussed by the National Movement. So the alliance is improving, and we don't differ on any issue.

What has happened to the plan to name you chairman of the National Movement?

I have always said this matter would depend on circumstances. We're in no hurry, and it depends on local and Arab circumstances. Also, I have been travelling a great deal, and that may be one of the reasons.

The proposal that was presented to the National Movement 10 days ago includes this point, so I may become chairman of the National Movement soon.

There have been reports of PSP clashes with Palestinian guerillas in Beirut, and with Baathists in Western Beqaa. Is there any truth to them?

In Beirut, there was a clash between the PSP and the PLA (Palestine Liberation Army), but it was a small skirmish for stupid reasons, and the problem was settled the same day.

In Beqaa, the clash was not between the parties. It was between three families over a question of inheritance. But it so happened that a member of one family was a Communist, a member of another was a Baathist, and a member of the third was a Socialist.

In Lebanon nowadays, even personal problems become national issues. It's a ridiculous situation that we have come to. If a party member is killed in a car accident or in a bar, you get a national celebration the next day, complete with speeches, and the man is declared a martyr.

How do you evaluate your party's current relations with Syria, Iraq and the PLO?

I can say that we have very, very good relations with Syria, with Iraq and with the PLO.

In previous statements, you have expressed satisfaction with the new Hoss government. Do you still stand by your support of it?

Yes, I support it, but my support is not unconditional. It is conditional on the government's achievements. We expect this government, for instance, to be able to deal with problems relating directly to security and the citizens' day-to-day life — like cleanliness, the high cost of living, unemployment, post, telephones, roads. These are the things to which the government should give priority.

Do you think it can handle these problems?

I hope so. I think it can. It's a new team, and I think it's a good one.

Do you think it can do anything to move the country toward national accord?

National accord! What a big word, and how often it has been used! I hope one day we the Lebanese will be able to get this political detente. I hope so.

What do you think would facilitate its achievement?

Well, this is one of those problems that is linked to the external crisis. Some parties in Lebanon — the Phalange and Camille Chamoun — are still dealing with the enemy, and so far we are not ready to accept a compromise on this issue. So the problem is beyond the government.

What, in your opinion, was behind the resignation of Minister of State Charles Helou?

I have no idea. I am deeply concerned about his resignation, but I don't know what's behind it.

# NATION'S PROBLEMS IN LABOR, RENTS DISCUSSED

Beirut MONDAY MORNING in English 13-19 Aug 79 pp 36-41

[Interview with Nazem al-Qadri, minister of labor and social affairs, by Mona es-Said in Beirut]

[Text]

The minister of labor and social affairs estimates that one third of the Lebanese who have left their homes in South Lebanon come from the border strip controlled by Israel and its rightist Lebanese allies.

Minister Nazem al-Qadri, in an interview with *Monday Morning* last week, said that roughly 300,000 Lebanese citizens have been driven out of their villages and towns by the South Lebanese crisis.

"Of these," he said, "around 100,000 come from the border strip. They represent approximately a third of the population of that Israeli-controlled area. These did not leave because their homes were destroyed. They left because they refused to cooperate with the Israelis or because they have allegiances which Israel does not accept."

Qadri made the statement shortly after reports leaked out of the border strip, which renegade Major Saad Haddad has declared the "independent state of Free Lebanon," about a rash of arrests in that area.

International news agencies said dozens of Lebanese soldiers and civilians who had chosen to remain in the Haddad enclave had been rounded up and taken to Israeli



jails on suspicion of opposing Tel Aviv's control or of making contacts with the Lebanese Army with a view to rejoining its ranks.

Observers in Beirut speculated that the Israeli crackdown may trigger another wave of northward migration, swelling the numbers of homeless Lebanese in towns already overcrowded with Southern refugees.

The remaining 200,000 displaced Southerners, Qadri, said, come from villages close to the border strip and therefore exposed to the guns and incursions of the Israelis and Haddad's militias.

The number of those fleeing the Israeli violence changes daily, since many of them take refuge in nearby villages and return to their homes when they feel the coast is clear.

### RETURN

The Lebanese government is doing its utmost to encourage the return trend by seeing to it that every home damaged or destroyed by the Israelis or their allies is repaired or rebuilt, Qadri said.

"Take the village of Azoureen," he said. "The whole place was razed. Not a house left standing. We rebuilt them all. Take the village of Beit Dar Silm. Several of its houses were destroyed. We sent a team down there to assess the damage, and we rebuilt what had to be rebuilt.

"We do it again and again. If the same house is damaged or destroyed twice or three times, we repair it or rebuild it. We either do it ourselves or we give the owner the money to do it with. And we'll go on doing this and anything else we can do to keep the people of South Lebanon in South Lebanon. That includes not only repairs and rebuilding, but also water, electricity, roads. The Southerners must stand fast, and we are doing everything in our power to help them."

Qadri, who himself hails from South Lebanon, is a member of the government which won the House's vote of confidence on Thursday, August 9.

It got the vote on the basis of a policy statement which promised, among other things, to work toward the return of displaced Lebanese citizens to their homes.

The promise covers not only the Southern refugees, but also the people who were driven out of their homes in Beirut and other parts of Lebanon during the 1975-76 war and the battles of 1978.

"The return of those refugees to their homes," Qadri said, "can be effected only through the solution of our internal political problems. The people of Damour (south of Beirut) were not displaced by Israeli raids, but by internal considerations. Their displacement was accompanied by the displacement of other groups in other areas — like the Karantina and slaughterhouse areas of Beirut.

"The people of Damour must return to their town. I repeat: they *must*. But their return requires political accord in the country — the development of a common view of Lebanon's present and future, the solution of inter-Lebanese problems — and this can be achieved through national dialogue.

"When? I can't tell you. No one can tell you when dialogue will become possible. But if within, say, three or four months we succeed in developing a common conception of our country and our future, all the displaced people will be returned to their homes — immediately. We are ready to rebuild and repair all their homes. Just give us that national agreement."

### ENTENTE

"That national agreement" appeared to many to have receded into the distant

future last week, when former President Charles Helou submitted his resignation from the new-born government 48 hours before it faced the House in the vote-of-confidence session.

Since it was common knowledge that Helou, minister of state without portfolio, had been appointed for the major purpose of facilitating national entente, his resignation was regarded by most as an indication that entente was inaccessible.

Qadri, however, dismissed the notion.

"Although I have no right to speak about former President Helou," he said, "I can tell you, in my personal capacity, that his resignation has nothing whatsoever to do with the question of entente.

"President Helou is a prominent personality, and one assumes that every word he utters is well-studied and a reflection of the truth. He says his resignation was prompted by reasons relating to his health...

"I say he is telling the truth. It could be health reasons, or perhaps psychological reasons. I personally believe it was a combination of both. And I can state definitely that it had nothing to do with the possibility or impossibility of entente."

Qadri himself, like the other 10 members of the government, has been doing his bit for entente. Last week, the Sunni minister called on Maronite Patriarch Antonios Butros Khraish to discuss the subject.

Commenting on that visit, he told me: "The truth is that all the Lebanese want to return to coexistence. Only an insignificant minority opposes accord, and these, I believe, are not masters of their own will. Everybody wants accord, but how do we start? That's the problem.

"What I told the Patriarch — and I believe he agreed with me — was this: We can move toward accord by practice. The more Lebanese our actions are, the closer we will be moving the country and the

people toward accord. The more we eliminate discrimination and promote justice and equality, the more we will encourage the people to mix and the closer we will be moving toward accord. National accord is not a matter of slogan. It's a matter of practice, of encounter, of dealing with each other, to create that inner feeling of mutual confidence.

"That is how we can narrow the gap between us. It's the only way. And I believe this government, which we the ministers have called a 'harmonious workshop,' can do a great deal in the field of action, of practice, to achieve that end, with each minister working in his own field."

Qadri's own field is labor and social affairs, which at the moment is more like a minefield, with social problems (displacement, drug addiction, poverty) multiplying and labor unions up in arms against intolerable work and life conditions.

## THE UNIONS

The unions, whose major complaint has been the cost of living, had said that if their demands were not met by July 7, they would declare an open general strike. When the government resigned, they pushed the strike deadline forward to August 7.

That deadline has now been postponed until sometime in November, to give the new government a chance.

The postponement came after a series of meetings between Qadri and the labor bosses:

"I told them," Qadri said, "that the government was not their enemy, that it recognizes its responsibilities and the justness of most of their demands. I told them we fully realized the suffering they have had to go through as a result of this crisis, and we fully intended to meet every one of their just demands — if not fully at this time, then in stages over a period of time.



"I told them that the gradual approach was a must, to avoid negative repercussions. Most of their demands relate to the employers. If the employers are not allowed to stay on their feet, they will not be able to keep the employees on their feet. To me, an employer is like a milch cow; if you don't keep it nourished, it won't keep you in milk. So we intend to handle this matter by approaching it from two angles — the employers and the employees. I told the unions this, and they understood. They understood that everyone — and not one party — must share the burden of the war's consequences, until things return to normal."

The unions have other demands which have little to do with the employers. Among them are the demands that the prices board be revived to keep the merchants from charging fairytale prices, and that an official committee be formed to prepare a reliable annual cost-of-living index to serve as a guide for wage hikes. Work on these demands has already started.

"Of course," Qadri said, "it may prove difficult to check the greed of the merchants who are taking advantage of the current situation to make their fortunes. The security situation being what it is, it will not be easy to impose full price control. However, we will give it a good try, and we are confident that the time is approaching when we will be able to impose state authority on everyone."

### RENTS

Rents, another sore point with the unions, is a problem that has defied the efforts of successive governments since independence, and it seems unlikely that a government grappling with a nation-crippling crisis will succeed where the rulers of a peaceful Lebanon have failed.

Qadri, who was chairman of the House Committee on Administration and Justice before he was brought into the government, was the major advocate in Parliament of a new rent bill prepared by Premier Selim Hoss' technocrat government and amended by the Justice Committee.

The bill, leaked to the press, touched off a furore among the tenants and their self-proclaimed champions in the House, and it was hastily shelved. Since the old "emergency rent law" expired over a year ago, landlord-tenant relations are now, theoretically, subject to no law whatsoever.

Says Qadri: "The entire rent bill springs from one concept, and that concept is the removal of all controls on rent contracts for buildings constructed after the bill is passed. The idea is to encourage financiers to invest in construction, thus increasing the number of apartments available for rent and bringing rent rates down by the law of supply and demand.

"This concept was misunderstood by the public, which somehow got the idea that we wanted to remove all the restraints that control the actions of landlords who already have buildings rented out. That is not the case. The freedom-of-contract idea presented by the new bill would affect only buildings that are built after the bill becomes law; it would affect the buildings that do not exist now, and it would do so for the sole purpose of bringing those buildings into existence.

"At any rate, I have had talks with the minister of justice and I have told him that something must be done to end this legal vacuum: we either explain the new

bill to the public properly and try to pass it, or we extend the emergency law, perhaps with a few amendments, pending agreement on this or another rent bill. The minister of justice has promised to study the matter, and we will have another meeting on this subject soon."

Qadri regards the new rent bill as only one link in a chain of measures that should be taken to solve the chronic housing problem in Lebanon.

"I say that the problem must be solved in a joint effort by the public and private sectors," he told me. "I believe in the ability of the private sector, but I also believe that the government must provide the private sector with guidance and moral and material support. In addition, the government should take measures to make alternatives freely accessible to the tenants.

"For instance, if we have wider roads to the mountains, people will find it easier to commute between the mountain towns and the coastal towns, and many of them will want to take up residence up there, relieving the pressure on Beirut and other coastal cities.

"Again, to reduce the pressure on Beirut, it would help to have an efficient railroad linking all coastal cities. If we had that, a resident of Byblos would not have to move to Beirut when he gets a job in the capital. He could commute to Beirut daily without any difficulty...

"There are many other ideas that we're tossing around. This government has not yet started studying the matter, but I would say that a solution of the housing crisis — which has been with us for 40 years — cannot be effected overnight. If we start now, we can't hope for concrete results before 10 or 15 years. But we have to start sometime."

The unions' demands are only one of the labor problems Qadri has to deal with.

#### EMPLOYMENT

Another problem is the unemployment which was spawned by the war, especially

in the services sector — the hardest-hit sector in the Lebanese economy.

"Before the war, Lebanon was the gateway to the Middle East," Qadri said. "We had many foreign and local companies here serving the Arab countries in a variety of fields. Now, most of the foreign companies are gone, and the local services have either moved out or shrunk or closed. As a result, we have many administrative employees and other specialists in the field of services out of work...

"The social problems this development has created remain more or less dormant so far, overshadowed by the continuing crisis. I expect them to burst out into the open when the crisis ends, and that is why I am insisting that when we make our plans in this government, we make them not only to deal with the current problems, but also to anticipate the social problems which will emerge when the domestic situation returns to normal."

One labor problem that is by no means dormant is the labor shortage caused by the wave of emigration which started in 1975 and is still going on.

The emigration trend, Qadri said, was touched off by the disturbances and encouraged by the high salaries offered in the oil-producing Arab countries.

"In the construction sector, for instance, I would estimate that we now have a labor shortage of 70 percent," the minister told me. "Skilled and semi-skilled labor — tilers, plasterers, welders, what have you — are becoming almost impossible to find. All kinds of industries are suffering from this.

"The problem has to be dealt with. How? We can't force the people who left to come back, and we can't entice them to return — not with the current situation what it is, and not with the kind of salaries they're getting abroad.

We simply can't compete. A worker who was making, say, LL. 1,000 a month here is making LL. 10,000 abroad. A worker who was making LL. 500 is

making LL. 7,000 or 8,000. Lebanon can't match those salaries. It can't come anywhere near them, especially in this situation.

"So we're thinking of resorting to what you might call mass production of skilled and semi-skilled labor, by launching crash training courses in the fields which have the greatest labor shortage. The idea is to start a number of vocational training centers which offer training courses in a variety of fields, each course taking a maximum of six months. That's all you would need to produce the kind of worker that is so much in demand in Lebanon now: repairmen, welders, tilers, etc.

"Of course, there's always the danger that those people would take their skills abroad soon after they've completed their training here. We're thinking of a number of ways to avert this. For instance, the people we train -- free of charge -- would be under contract to work for a certain period in Lebanon, and they would perhaps be prevented from traveling during this period.

"We're still thinking about it. I have a meeting with the merchants and industrialists next week to find out from them exactly where our greatest labor shortages are, so we can plan the quick vocational training accordingly. We have already budgeted for those crash-course centers for 1980, and if I find more funds are needed, I will ask for them."

All of which may help ease the shortage of skilled and semi-skilled labor, but the shortage of professionals -- engineers, construction foremen, surveyors, etc. -- cannot be handled with crash courses.

"Both the private and the public sectors are suffering from a shortage of professionals, especially in the construction field," Qadri said. "Again, we can't hope to lure the professionals back. Why should an engineer who gets

40,000-50,000 Saudi riyals (LL. 38,000-48,000) come back for a salary of LL. 1,500 or LL. 2,000?"

Qadri has no answer for that one.

For the moment, the question has to be added to the list of problems best ignored. Considering the length of that list, one more entry won't make that much difference.

## LEBANON

### BRIEFS

**FUND TRANSFERS RAISE BANK LIQUIDITY**--The President of the Lebanese Banker's Association Dr As'ad Sawaya said that deposits activity in Lebanese banks witnessed a continuous rise reaching L.L.6.5 billion after its end 1977 mark of L.L.5.5 billion. Dr Sawaya added that a big part of these deposits came from Lebanese transfers from outside specially from the Arab Gulf countries. He said that the banking sector began to recover and was able as well to meet its commitments and to satisfy all customers despite the difficult conditions witnessed in Lebanon. He said the sharp rise in the size of deposits led to excess liquidity in the banks exceeding their ability to invest, but the government is carrying out a programme of issuing treasury bonds to absorb a big amount of that liquidity Dr Sawaya added. [Beirut THE ARAB WORLD WEEKLY in English 11 Aug 79 p 15]

**IRAQI AID TO SOUTH LEBANON**--Dr Abdal Majid Rafi'i, member of the national command of the Arab Socialist Baath Party and a member of the Lebanese parliament announced recently that the command of the Baath Party and of the Iraqi Revolution decided to donate \$10 million to secure the requirements of steadfastness in South Lebanon Mr Rafi'i said. He pointed out that this new donation is one in a series and that previous amounts paid to South Lebanon amounted to \$17 million. [Beirut THE ARAB WORLD WEEKLY in English 11 Aug 79 p 15]

**EEC POWER LOAN FOR LEBANON**--Extension of a key power station for Beirut is to be financed by the Common Market's European Investment Bank, the bank sources announced in Luxembourg last week. The Bank said it would lend Lebanon 9.5 million dollars as part of the cost of adding three 70 megawatt generating sets for the station at Jiyah, on the Beirut-Sidon highway. In Beirut the official news agency said the loan was to be paid back in 10 years at 5.15 percent interest. The new loan is added to a previous amount of 3 million ECU (European Units of Account) granted for the same purpose in June 1978. Both loans are part of the bank's 20 million Units of Account loan that the EEC had pledged to Lebanon. [Beirut THE ARAB WORLD WEEKLY in English 11 Aug 79 p 15]



SELF-DETERMINATION FOR TIRIS EL GHARBIA PEOPLE TO BE UPHOLD

Nouakchott CHAAB in French 17 Jul 79 pp 1, 8

[Press conference by Lt Col Ahmed Mahmoud O. El Houssein, minister of culture, information and telecommunications]

[Text] Lt Col Ahmed Mahmoud O. El Houssein, minister of culture, information and telecommunications and spokesman for the government, held a press conference yesterday at which he said that "the cease-fire decreed by the Polisario Front on 12 July 1978 was preceded by a peace initiative launched by the Mauritanian Armed Forces in their first statement upon taking power." The minister emphasized that our country remains committed to self-determination for the peoples of Tiris El Gharbia, in accordance with the resolutions of the United Nations and OAU, and stated once again that our country "will leave no stone unturned in an effort to attain this goal, while preserving its dignity and discharging its responsibility."

Following is the complete transcript of the press conference:

[Question] Mr Minister, the unilateral cease-fire has become a leitmotiv, reiterated constantly by the Polisario Front. Has it, in actual fact, had the effect of a unilateral cease-fire decreed by that movement?

[Answer] Concerning this point one must review the facts. The truth is that the cease-fire decreed on 12 July 1978 by that movement was--as you will recall--preceded by a peace initiative launched by the Mauritanian armed forces in their first statement upon taking power on 10 July 1978, 2 days before the Polisario Front took its action.

I should like to emphasize, in this connection, that the first move was made by Mauritania and unquestionably gave rise to new hope--the hope of seeing all the parties involved in this distressing conflict free themselves from a fixed position which has had the effect of continuing a fratricidal war that monopolizes all the energies of the peoples of the region. It is

also the hope that "the war hatchet may be buried" in order that everyone may devote himself to the quest for a just and lasting solution in the common interest of these peoples, for it is to their advantage to forge a common destiny.

It was therefore in response to this historic initiative--which has done Mauritania honor--that the Polisario Front proclaimed a cease-fire with our country. However praiseworthy this decision on its part might therefore be, it cannot be regarded as a unilateral action, and to call it a unilateral action is quite simply to fly in the face of reality.

[Question] Mr Minister, the Polisario Front also alleges that after 1 year of cease-fire Mauritania has done nothing to withdraw from the war. Just what is the situation?

[Answer] That assertion is also--to say the least--totally unfounded. The fact is that on 10 July 1978 Mauritania undertook an extensive campaign in behalf of peace--a campaign addressed to all the concerned parties and to those international forums empowered to discuss this type of problem. Mauritania explicitly recognised the right of self-determination for the people of Tiris El Gharbia and accordingly sought--in contact with the Polisario Front--to determine the ways and means (that is to say, the practical modalities) of applying such a principle. In other words Mauritania's position, thus reaffirmed, is not restricted to the theoretical enunciation of an international principle but goes much farther than that.

The Polisario Front, on the contrary, has responded by taking an intransigent position, incessantly demanding the evacuation--pure and simple--of our forces from Tiris El Gharbia. Mauritania, however, is responsible--vis-a-vis the international community--for the administration, and consequently the security, of the peoples of this territory.

I shall say in passing that if we had indeed given in to this intransigence we would not only have been shirking our international responsibilities but would by the same token have failed to advance the cause of peace in the region.

[Question] What repercussions will breaking off the cease-fire have on Mauritania's position?

[Answer] The Permanent Committee of the Military Committee for National Safety, and the government, have in turn already supplied the details needed for the response to your question. I shall merely emphasize this information. Mauritania intends to discharge fully its responsibilities toward the peoples of Tiris El Gharbia--responsibilities which are incumbent on it in the context of its relations with the international community.

That is Mauritania's sacred duty, so long as the peoples in question have not expressed their views. Mauritania will respect their wishes. Isn't that, moreover, the real meaning of the principle of self-determination, the principle for whose application the Polisario Front claims to be

waging its struggle? If that is the case, I do not see any differences that would compel a rupture of the truce and a resumption of hostilities.

Be that as it may, Mauritania reaffirms its commitment to self-determination, in accordance with the resolutions of the United Nations and OAU, and will leave no stone unturned in its effort to attain this goal while preserving its dignity and discharging its responsibility.

Mauritania--it goes without saying--is equally prepared to ensure its own security whenever that security is threatened.

10992

CSO: 4400



## MAURITANIA

### NATIONAL GUARD BECOMES A MILITARY CORPS

Nouakchott CHAAB in French 10 Jul 79 p 6

[Excerpt] In the context of the celebration of Armed Forces Day we met with Lt Col Dia Amadou, member of the CMEN [Military Committee for National Safety] and minister of the interior, so that he might inform us of the changes that have taken place in the National Guard corps. Amadou--who for many years served as inspector of the National Guard--spoke to us of the progressive development of the National Guard, which has now evolved into a military corps.

On the occasion of national Armed Forces Day--which was celebrated yesterday throughout the national territory--we wish to introduce our readers to the National Guard, that corps of our national armed forces and security forces which has rendered outstanding service to the nation and continues to serve the nation with discipline, loyalty and dedication. The National Guard corps is an outgrowth of the corps of Cercle Guards of the former AOF [French West Africa].

In the interview he granted us Lt Col Dia Amadou, member of the CMEN and minister of the interior, informed us that "it was following promulgation of the Cadre Law that the colonialists formed, in each territory, a corps which in our country basically comprised Moorish guards and black guards (the terms of whose enlistment were different) and also members of goums and auxiliary forces. The mission assigned to the corps at that time was basically one of maintaining order in the various territories administered by the colonialists and ensuring the safety of political and governmental figures. The corps was also called upon--when necessary--to assist the authorities in collecting taxes and performing other missions. The guard units--who at that time received little training and were poorly armed--were under the direct command of the governing power. It was these units that subsequently became the nucleus of what is today called the National Guard."

Lt Col Dia Amadou, member of the CMEN and minister of the interior, who for many years served as inspector of the National Guard, told us that when our country gained its independence the various units of the Cercle Guards were amalgamated into a single corps which was organized by stages into a highly regarded force that is superbly commanded and structured.

In 1975 the National Guard acquired the human and material resources that enabled it to carry out its mission of serving and defending the fatherland.

At that time every new recruit had to undergo a minimum 90-day training period before his actual induction into the Guard.

Today the National Guard is a sizable force and is equipped with sophisticated materiel that enables it to fulfill its noble mission.

Lt Col Dia Amadou, member of the CSMN and minister of the interior, also told us that since last 6 April the National Guard has been a military corps. The Guard had until that time been regarded as a paramilitary corps. Today, as a military corps, it is obligated to reinforce the national armed forces in the fulfillment of their duties in connection with the defense of the fatherland, and also to assist the gendarmerie and the police in executing their various missions as judicial police.

The National Guard also performs the function of administrative police in the regions, prefectures and districts while keeping an unceasing watch with the objective of maintaining order and ensuring the safety of persons and security of property.

10992

CSO: 4400

UNITY VIEWED IN ISLAMIC CONTEXT

Aden 14 OCTOBER in Arabic 15 Jun 79 p 1

[Editorial: "Islamic Impostors Will Not Be Able to Overrun the Question of Yemeni Unity"]

[Text] As long as Yemeni nationalists continue to regard that Kuwait meeting between the presidents of the two parts of Yemen as an initial step, we need not define the preliminary indicators of the practical steps that were taken by the joint unity committees. This meeting launched the resumption of the national unification effort after the wounds of the harsh days had been healed. The decisions that were made at the Kuwait meeting and were included in the communique that was issued by the two presidents constituted a call for optimism. Foremost among the steps [that were advocated] was an invitation to Yemeni nationalists to make a serious effort to strengthen their unity.

The first signs of well-being returned to the body of the national unification effort along with the results of the meeting of the two presidents in Kuwait. Reactionary and imperialist circles and their allies on the Yemeni scene had tried to poison the climate for national unification with everything they had at their disposal and with all the deception, treachery and lies they could muster. The result was national betrayal, surrender to the historical enemy and excessive pessimism. This became the subject of the cheap propaganda that followed the signing of the Kuwait Communique and was no more than an open call to resist the results of the meeting of the two presidents. It is self-evident that this unpatriotic position is a step towards any defiant activities and actions to oppose the question of Yemeni unity. Those whose names have been tied to all the reactionary deals that were made in the modern political history of Yemen have always been quite removed from integrity and from loyalty to the question of re-unifying Yemen. Regardless of their efforts to give themselves a more appealing appearance and regardless of their use of Islam and Islamic law as a weapon, they cannot be forgiven for the hostile positions they have taken vis a vis the Kuwait Communique and their interpretation of its articles in a manner desirable to the policy of those circles that oppose our Yemeni people and their national sovereignty. They cannot be forgiven for carrying out the instructions that the historical enemy has been trying to dictate through his allies inside the country.

Today the historical enemy of our Yemeni people, backed up by his historical allies inside the country, is placing all his strength and the strength of the United States of America on the side of the unholy war which this enemy has waged against the meetings and the communications that took place between the two presidents of Yemen as well as against the efforts and activities of the joint committees. These committees have begun achieving significant results in the course of the effort to implement the Cairo Agreement and the Tripoli and Kuwait communiques.

Because this is a battle of destiny that may be decisive, the enemies of Yemeni unity and those who oppose the meeting of the two presidents realize that they are fighting a battle on more than one front and that they are confronting national forces whose experience and whose combat conventions are growing day by day.

Reactionary forces inside the country and abroad made a unique and unprecedented declaration of dissatisfaction with the Kuwait Communique. The dust has not yet settled following the storm that created a furor a few days ago. Some people may be dragged into the pitfalls of distorting the bases and the principles of the Cairo Agreement and the Tripoli and Kuwait communiques. Their distorted ideas are inspired by those positions and policies which circles opposed to our people had hoped to impose on the results of the meeting of the two presidents in Kuwait for the purpose of derailing it and, accordingly, hurling it onto secondary tracks and into an interminable meandering maze. The most recent of these distorted ideas is that hackneyed idea which these reactionary forces repeat whenever that becomes necessary: the Yemeni unity that is required in the Arabian Peninsula and the Arabian Gulf is a unity that is bound by Islamic law and the Islamic religion. But in spite of all this it will become quite evident to anyone who had followed [the course of these reactionary forces and that of] this proposal which has been bandied around that the preservation of Islam is not its objective. Islam will continue to be the source of our people's pride; they will continue to adhere to their original cultural values that advocate fighting against exploitation and social subjugation.

When one views with nationalist detachment this rugged terrain between two nations of Islam, each one of which bears the name of the Islamic religion, one would see that our Yemeni people were one of the first people who supported and interreacted with the enemies of people and those who conspire against their sovereignty and their duty.

Throughout the different stages of their struggle our Yemeni people have been able to emerge victorious against the ploys of those who have deceived, falsified facts and conspired against the question of Yemeni unity and real national sovereignty. Today, our Yemeni people are rising from the fall they had suffered at the hands of the historical enemy of our people and his aides inside the country. They are rising to resume the course of the national unification action and are seriously disturbing the equilibrium of the forces of backwardness and darkness that in recent days have been unable to do any-

thing more than legislate cowardly laws that soon give way under the attacks of the nationalists. The positions taken by the leaders of both sections of Yemen were tantamount to crippling blows that gave them the power to determine the national optimism whose glow will not disappear. They have determined self-denial, loyalty to the national question and continued concern for overcoming the obstacles to achieve our people's goals of reunifying their divided homeland on national and democratic principles.

8592

CSO: 4802

PEOPLE'S DEMOCRATIC REPUBLIC OF YEMEN

BRIEFS

INTENSIFICATION OF SOVIET PRESENCE--On a par with the strengthening of the Soviet presence in Vietnam, a large growth in Soviet influence in South Yemen has been noted in the last few months. Aden, the capital, is on its way to becoming the principal Soviet base in that region: a Soviet cruiser and three destroyers are permanently based there, and construction of a base capable of handling ten submarines will be completed by the end of next year. Inland, the Soviets have constructed an important communications monitoring and transmission center; the East Germans are responsible for two other minor centers. In addition, some MiG-21s piloted by Soviets as well as MiG-17s piloted by Cubans have been deployed to Aden during the last few months. [Text] [Paris DEFENSE INTERARMES in French Jul-Aug 79 p 10]

CSO: 4800



SECURITY ISSUES DISCUSSED

London AL-HAWADITH in Arabic 6 Jul 79 p 19

[Article: "'Asir Conference Becomes Starting Point for an Arab Conference"]

[Text] In spite of the secrecy which enveloped the talks of the 'Asir Conference in which Saudi Arabia, Kuwait, the United Arab Emirates, Qatar and Bahrain participated, information that is available about this conference affirms that the major military operation that was carried out by the Saudi armed forces was not the first and foremost objective of this meeting.

There was a full review of conditions on the Arabian Gulf following the two significant events in the area. The first such event was the situation in Iran and the negative as well as the positive internal and foreign developments that this situation may bring upon neighboring Arab countries. The second event was the peace treaty between Israel and Egypt and methods of opposing it via a comprehensive Arab strategic plan in which the Gulf states may play a basic role. This would be contingent upon this meeting becoming a nucleus for the common good and the common denominator for unifying the ranks of the Arab countries during the most dangerous stage that they have been experiencing.

A full review of the lateral disputes that had developed among the brothers was made. An agreement was reached to avoid such disputes as much as possible because of the existence abroad of something like a conspiracy that was designed to break up the unity of the Gulf states and to scatter their ranks for the purpose of isolating some of them so as to achieve objectives that do not serve the supreme pan-Arab interest. An agreement was therefore reached to investigate the concerns of the brothers and to participate in a collective fashion to find solutions to new problems. An agreement was also reached to increase the number of participants at the next conference which will be held in one of the participating countries. Countries that are in agreement with the spirit and the goals of the conference may attend.

Observers agree that the major military operation which took place under the supervision of Prince Sultan ibn 'Abd-al-'Aziz provided practical evidence against those who were talking about a security vacuum in the area. This operation may be followed at the end of this year by another major operation

elsewhere in the kingdom so that a majority of Arab delegations can be invited.

It was learned that threats that were made by the U.S. secretary of defense were among the matters that were reviewed and discussed.

8592

CSO: 4802

ATTEMPT TO KIDNAP YAMANI DISCOVERED

Kuwait AL-QABAS in Arabic 26 Jul 79 p 15

[Article by 'Ata Rumi from Copenhagen: "Carlos Renews His Terrorist Activity; Attempt to Kidnap Yamani During His Visit to Denmark Discovered"]

[Excerpt] The visit that Saudi Minister of Petroleum al-Shaykh Ahmad Zaki Yamani made to Denmark last Wednesday took political and economic circles in Copenhagen by surprise especially since it was characterized by excitement and mystery. The visit was announced only a few hours before al-Shaykh Yamani's arrival, and only one newspaper, (POLITIKEN), knew about it. No official statement about the talks that took place between Yamani and officials in Denmark was issued. The Saudi minister was surrounded by heavy security that was unprecedented even during Queen Elizabeth's visit last May, and a state of red alert was proclaimed at Copenhagen Airport.

It was learned that the reason for these tight security measures was due to information that had reached police agencies about a terrorist group led by Carlos which had planned to assassinate or kidnap Yamani. It was Carlos who in 1975 had led the operation of breaking into the OPEC ministers' conference in Vienna.

The statements that Yamani made at the airport when he arrived at the capital of Denmark did not differ much from the statements he had made a few days earlier in London. He affirmed that the western countries were responsible for the rise in the price of oil because their consumption of energy was unrestrained and uncontrolled. He said that oil prices would rise next year even more than they did this year and that the world would experience a severe energy crisis during the eighties.

The Saudi minister of petroleum asked the [oil] consuming countries to conserve in their use of energy so that oil prices can be stabilized. He also called for a world-wide watch on energy use to avoid aggravating the international crisis. He addressed the industrial countries and said, "As long as you are wasteful in your consumption of energy, the only way to help you is to raise prices."

## BRIEFS

NEW MILITARY COLLEGE--Prince Mut'ab ibn 'Abdallah commander of the Military School stated that a decision had been made to convert the school to a military college. He said that a German firm was undertaking the task of building the college according to the most modern scientific and military specifications. The project will cost 130 million dollars and will be completed by the end of 1981. The college will be built on an area of 186,000 square meters, and with its camps, its housing structures, its mosques and its recreational facilities, it will resemble a complete complex. Prince Mut'ab holds the rank of first lieutenant and is a graduate of the well-known Sandhurst Military College in Britain. [Text] [London AL-HAWADITH in Arabic 29 Jun 79 p 13 ] 8592

CSO: 4802

## BRIEFS

COOPERATION AGREEMENTS WITH GREECE--A Greek governmental source in Athens revealed that Syria and Greece have signed 5 economic and technical cooperation agreements recently. The French News Agency (AFP) said these agreements imply increasing cooperation in education, public health, commercial touristic and technical cooperation. The agreements were signed by the Syrian Minister of Planning Mr George Huraniyah and the Greek Minister of Trade George Patapotulos. The Syrian-Greek talks which preceded the agreements centered on possible cooperation in the field of fishing. [Text] [Beirut THE ARAB WORLD WEEKLY in English 4 Aug 79 p 14]

COTTON EXPORTS--Total contracts concluded for the export of cotton have from the beginning of the season till now reached 112,289 tonnes. The cotton will be sold to 29 countries, the USSR ranking first among them with a total cotton purchase of 26,000 tonnes. Total cotton exports up to the present reached 94,281 tonnes. Cotton seed amounting to 206,533 tonnes were distributed among edible oil processing plants. [Text] [Beirut THE ARAB WORLD WEEKLY in English 4 Aug 79 p 14]

SUBMARINE CABLE WITH FRANCE--The Syrian Minister of Communications, Mr Umar Siba'i left Damascus for Athens where a contract was signed with the French Submarcom for the installation of a submarine cable between Syria and France through Greece. Minister Siba'i met in Athens with French Minister Norbert Segart. The agreement was signed last month between the French and Syrian Ministers. The underwater cable runs 650 marine miles and will connect Tartus on the Mediterranean shore with Crete. [Text] [Beirut THE ARAB WORLD WEEKLY in English 4 Aug 79 p 14]

CSO: 4820

QUESTIONS OF WESTERN SAHARA, PLO, SOUTH LEBANON DISCUSSED

Beirut AL-ANWAR in Arabic 29 Jul 79 p 10

[Interview in Bir Lehlou with Mohamed Salem Ould Salek by Salamah 'Abd-al-Rahman: "Polisario Minister of Information Tells AL-ANWAR, 'What Is Happening in South Lebanon Is the Result of the Camp David Agreement; Africa Showed Interest in Us, but the Arab Brothers Did not'"]

[Text] The developments of the question of the Sahara in the area of Arab Morocco suggest danger just as much as they raise hopes for optimism. This is because ongoing attempts made by the Organization of African Unity [OAU] or by the friendly and fraternal countries have begun to bear fruit, and talk of peace has begun to prevail.

Between this and that in the midst of all this the Polisario remains the basic core of the problem, and it has the final word. What exactly is its position, and what does it want?

AL-ANWAR asked Minister of Information Mr Mohamed Salem Ould Salek these two questions and other questions as well. The following interview ensued.

[Question] How do you envision the current situation in Northwest Africa in general and inside the Western Sahara in particular?

[Answer] The situation in the area is characterized by uncertainty and by probable as well as improbable possibilities. Determining or controlling these possibilities would be difficult because of the nature and the incompatibility of the positions. Mauritania is announcing that it is abandoning the war effort and that it will recognize the right of the people of the Sahara to determine their destiny in accordance with OAU and UN resolutions. But on a practical level Mauritania is not trying to translate this position into action that would serve peace and honor the right of the people of the Sahara to determine their own destiny. Morocco is continuing its hostile policy against our peaceful people, and it is continuing its aggression against the Saharan Democratic Arab Republic [SDAR]. Morocco is occupying an important segment of our country. At the same time Spain has retreated



from its former position and has publicly declared the right of the people of the Sahara to determine their destiny in accordance with the charter of the United Nations Organization. There have been signs from different directions at the OAU and in some countries to solve the problem by peaceful means. The people of the Sahara have expressed an ardent desire for peace and for living securely in their homeland. Today, they are carrying weapons to defend this right and to oppose the tyrannical aggression on the integrity of their territory, on their characteristic entity, their national character and on the independence of their country. It is in this incompatibility and in its shadow that tension in the area is prevailing. Military operations are continuing in the Western Sahara where our rebels and the soldiers of the Sahara Popular Liberation Army are resisting the aggressors and are launching preventive attacks against their rear bases and their supply centers located within Moroccan territory itself.

[Question] Why aren't the attacks of your rebels confined to the Western Sahara so you can avoid expanding the war zone in the area?

[Answer] As you know we are a peaceful people with fraternal relations with the people of Morocco and the people of Mauritania. Our strong fraternal relations with them are historical, spiritual and cultural. We have common hopes and sorrows. Events that are taking place today would not have happened had not the Moroccan and the Mauritanian regimes conspired against the freedom of our homeland and divided the territory of the Sahara with the complicity of Spain in the context of the Madrid Tripartite Agreement that was signed on 14 November 1975. This agreement constituted an aggression against the people of the Sahara and the integrity of their homeland. It violated the charters of the OAU, of the United Nations Organization and of the non-aligned countries. In view of this serious and painful situation it was necessary for our people, who have been carrying weapons to liberate their homeland from the Spanish occupation forces, to continue their struggle against the new conquerors and to strike at the enemies everywhere so as to defend their legitimate rights, their existence, their freedom and their national existence. Inasmuch as we are determined to continue the struggle against the conquerors, we are open to every peaceful solution to the problem. Such a solution would be carried out in the context of honoring the legitimate right of the Sahara for freedom and for independence in accordance with the charter of the United Nations and international law.

[Question] Don't you think that your attacks against South Morocco may bring about a war between Morocco and Algeria?

[Answer] Let me make a point that must be made very clearly. Morocco is seriously distorting the question by presenting it as a bilateral struggle between Morocco and Algeria even though the truth is otherwise. If this had been the case, the resolutions that were adopted during the recent session of the UN General Assembly would not have advocated recognition of the right of the people of the Sahara to determine their own destiny, nor would a special committee of the OAU have been formed to prepare for an emergency summit

conference dealing with the question of the Sahara. The fact of the matter is that this distortion is no longer feasible following the recognition of the Saharan Democratic Arab Republic by 22 countries and the establishment of strong relations between over 250 parties, organizations and nations and the Popular Front for the Liberation of Saguia El Hamra and Rio de Oro (the Polisario). The non-aligned countries have also openly recognized the right of the people of the Sahara to determine their destiny and to be free and independent. Our fair question will be one of the most prominent questions of the summit conference of non-aligned countries in Havana, and this absolutely refutes the allegations of the Moroccan party.

[Question] Why haven't you decided on a cease fire on the northern front just as you did in the south?

[Answer] This can never be possible because there is no similarity between what happened in Mauritania and what is happening in Morocco, and there is no similarity between the Mauritanian position and the Moroccan position. I would like to call attention here to the ardent desire the people of the Sahara have for peace. I would like to call upon the government of Morocco to stop its aggression against our people and to search for peace instead of war so it can serve our two peoples and peace in the area.

[Question] What exactly do you want now?

[Answer] First, we want peace; and second, we want full independence.

[Question] How can this be achieved?

[Answer] This can be achieved, first, by recognizing the Saharan Democratic Arab Republic with its international borders that were in existence before the Tripartite Madrid Agreement was signed on 14 November 1975. Second, the conquering forces are to withdraw unconditionally [from the territory they are occupying]. Third, sovereignty and independence are to be mutually respected; non-interference in the internal affairs [of our republic] is to be observed; and international law is to be honored. Fourth, negotiations to conclude a treaty of peace, brotherhood, and good neighborliness are to be carried out, and all pending questions that have resulted from this war which has lasted for a long time are to be resolved.

[Question] Let us go back for a while to the negotiations and communications that are ongoing with Mauritania and the other parties.

[Answer] Up to this moment Mauritania has not resumed the negotiations, and communications [with us] have been suspended. But it is quite possible that communications between us will soon be resumed. I am referring here to the fact that attempts are being made to convene a four-nation conference that would be attended by Algeria, Morocco, Mauritania and the Saharan by peaceful means in accordance with the resolutions of the United Nations Organization and [the principle] of respecting the right of the Saharan people for freedom and national independence.

[Question] Talk has been resumed about the project to establish a Saharan state in the territory that is occupied by Mauritania. At the same time there is talk about another project to establish a federation. What are your thoughts about all this?

[Answer] It should be clear to everybody that the people of the Sahara under the leadership of the Popular Front for the Liberation and the Unity of Saguia El Hamra and Rio de Oro will not accept an alternative to full independence and national territorial unity. The people of the Sahara are willing to struggle for many years until their legitimate right to a united homeland and to independence is honored. Any attempt that is not based on this principle is objectionable and constitutes open aggression against the people of the Sahara.

#### The Middle East Question

[Question] What is your position on the Middle East question [and] the separate treaty that was concluded between Egypt and Israel?

[Answer] You know that the United Nations Organization, the non-aligned countries, the Organization of African Unity and all the international organizations recognize the PLO as the sole legitimate representative of the Palestinian people. They recognize the right of the struggling people of Palestine to determine their own destiny in accordance with the UN Charter. The separate peace agreement, which began with the visit that Egypt's ruler made to usurped Palestine and his meeting with the terrorist Begin [and culminated] in the Camp David meeting and the exchange of visits and their consequences, is considered a clear violation of the UN Charter and a gross infringement on the legitimate rights of the Palestinian people. This is what divests the conspiratorial agreement of its value and makes it a veritable violation of international law that threatens to explode the situation in the area and to pose the threat of an all-out destructive war. The question of the Middle East cannot be solved on this basis. It cannot be solved in this crooked, conspiratorial manner by sidestepping international law and violating the legitimate rights of the Palestinian people. In fact, a just solution for the Middle East question would begin with the solution of the Palestinian question. This could be achieved, first, by the full withdrawal of the occupation forces from all the occupied Arab territories; recognition of the PLO as the sole legitimate representative of the Palestinian people; and recognition of the right of the Palestinian people to return to their homeland and to establish their independent state. Otherwise, all these attempts are doomed to failure. The people of the Sahara who know the meaning of sacrificing for freedom and who have lost many lives in the course of liberating their homeland recognized the implications of the battle in which the Palestinian people are engaged, and they support them with all their capabilities.

#### South Lebanon

[Question] How do you view what is happening in South Lebanon in particular and in Lebanon in general?

[Answer] What has happened in South-Lebanon--and what is happening there now--constitutes one chapter of the conspiracy that was hatched during the Camp David meetings. These events are a logical result of the separate peace agreement and the ongoing struggle between the forces that are fighting in the Arab homeland against imperialism and Zionism on the one hand and the reactionary, capitulatory forces on the other. Naturally, this struggle is reflected on the general situation in Lebanon. It is our hope that the fraternal people of Lebanon will overcome their problems by unity and by understanding in order to preserve their independence, the future of their country and their freedom.

[Question] Your interest in Arab questions has not been reciprocated by the Arab brothers as far as your question is concerned. What do you think about this?

[Answer] The struggle that we have been involved in for 3 years against the new invaders of our territory has thrust itself upon the world because of the enormous sacrifices our people have made. But many of our brothers have misunderstood the question and have come to believe to a large degree in Morocco's allegation that the struggle is merely a secondary struggle between Algeria and Morocco. But international developments both in the Middle East and in Northwest Africa have revealed the falsehood of this allegation, and a strong current which understands our struggle and the goals of the armed struggle in which we are engaged has appeared. In addition to the countries of the Steadfastness Front that have recognized the right of the people of the Sahara to determine their own destiny, Arab progressive parties and the broad Arab masses are today supporting our legitimate struggle. The Arab media have also begun to talk about our legitimate struggle in a manner that is consistent with reality and truth.

[Question] Do you think that your question may be brought up for discussion at the Arab League just as it was discussed by the Organization of African Unity?

[Answer] The people of the Sahara are an Islamic Arab people, and they are a peaceful people whose affiliation with the Arab character is comparable to their affiliation with Africa. Africa has supported and strengthened their struggle, but the [Arab] brothers have held themselves back and have misunderstood the question. We hope that [our Arab] brothers will recognize the truth because the time for such recognition has come. In this regard our people are aware of the fact that the gun will enable them to obtain their freedom.

8592  
CSO: 4402



YEMEN ARAB REPUBLIC

BRIEFS

LOAN AGREEMENT—Sana'a', 22 Jul—Yesterday in the Central Planning Organization building the signatures were put to a mutual agreement between the Yemen Arab Republic and Japan for a loan to be presented from the Japanese Government as its participation in the financing of a centralized electricity project. The loan will amount to 8.2 billion yen which is equivalent to \$40 million. 'Ali Lutf al-Thawr, minister of development and chief of the CPO, signed on behalf of the Yemeni Government while the chief of projects section of the Japanese Embassy in Sana'a' signed for the Japanese Government. The utilization period for the loan will be over the 5 years following the signing of this agreement and the repayment period will extend over the next 30 with the first 10 years being repaid at the forgiveness rate of 2.75 percent annually. The SABA NEWS AGENCY learned that the final accord will be signed in Tokyo in the coming September. [Excerpt] [Sana'a' AL-THAWRAH in Arabic 22 Jul 79 p 1]

CSO: 4802

END

**END OF**

**FICHE**

**DATE FILMED**

4 SEP 79

---

MB



